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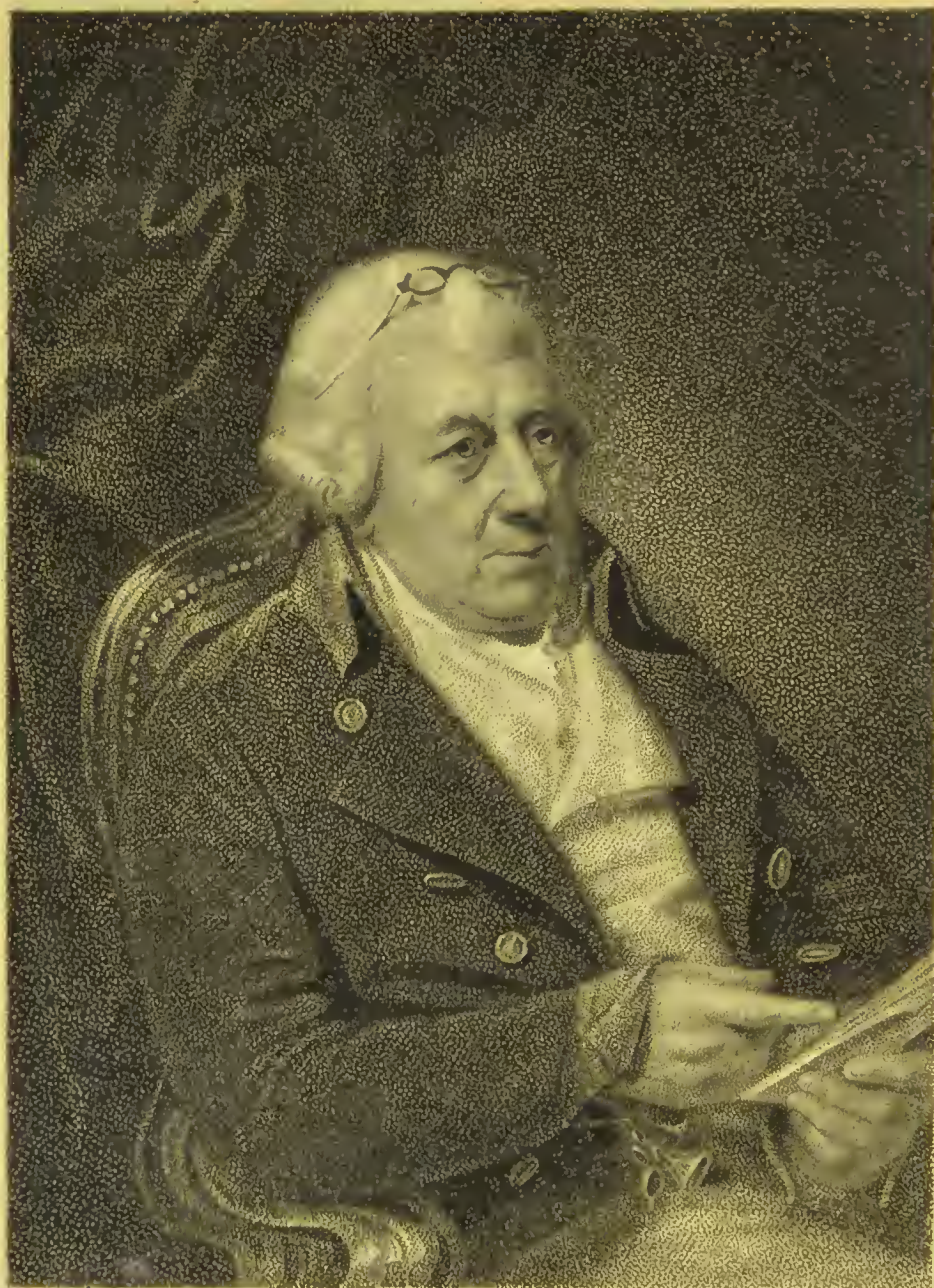


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LIEUT. GENL. VALLANCEY

Post Captain of the 1st Regiment



## COLLECTANEA

DE

*REBUS HIBERNICIS.*

CONTAINING

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|---|---|
| I. A further VINDICATION of<br>the Ancient History of Ire-<br>land.<br>II. An Essay on the Language of<br>the Gypsies of Bohemia, Eng-<br>land, &c. &c. | III. A second Essay on the Round<br>Towers of Ireland.<br>IV. An Account of several Ogham<br>Inscriptions.<br>V. An Essay on the Money of<br>the Ancient Irish. |
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BY

*GENERAL CHARLES VALLANCEY,*

AUTHOR OF THE VINDICATION OF THE ANCIENT HISTORY OF  
IRELAND; OF A PROSPECTUS OF A DICTIONARY OF  
THE IRISH LANGUAGE, COMPARED WITH  
THE CHALDEAN, ARABIC, &c.

Nimis anxium te esse circa verba et compositionem, mi Lucili,  
nolo.—habeo majora quae cures. Quare quid scribas, non quemad-  
modum (SENECA, Epist. 115).

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1804.





TO THE  
HONORABLE AND RIGHT REVEREND

CHARLES,

LORD BISHOP OF KILDARE.



MY LORD,

THE application of your Lordship, to learn the language of the people, among whom you are appointed to reside in a high and dignified ecclesiastical station, merits the praise of every lover of his country.

Not being a native of Ireland, your Lordship could have no other motive, than that of doing good; of hearing the complaints of the meanest of your parishioners, in their vernacular tongue, without the interference of an interpreter, too often fraught with deceit and knavery.

Your Lordship has set an example, worthy of imitation, by every one of the same profession.—May you tread in the paths of the pious Bishop Bedell, who, near two hundred years ago, received the greatest honors, from the gentry and peasantry of this country, for his attachment to the Irish language. He procured an Irish translation of the Common Prayer Book, which he  
caused

## DEDICATION.

caused to be read in his cathedral every Sunday. The New Testament having been translated by Archbishop Daniel, he procured one of the Old Testament, which was printed at the expence of the great Robert Boyle. In the rebellion of 1641, he felt not the violence of its effects, the rebels having conceived a great veneration for him; and, at his death, they did him unusual honors; for the chief of the rebels gathered their forces together, and, with them, accompanied his body to the grave.—*Id agunt ut boni viri videantur.*

I request the honor of inscribing this volume of the COLLECTANEA DE REBUS HIBERNICIS to your Lordship; and have the honor to be,

Very respectfully,

Your Lordship's most humble,

Most obedient servant,

CHARLES VALLANCEY.

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## PROEM.

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WHENEVER history fails in accounting for the extraction of any people, or, where it is manifestly mistaken, how can extraction be more rationally inferred and determined, or that mistake rectified, than from the analogy of language?—and is not this alone sufficiently conclusive, if nothing else was left?

“La langue d’une nation est toujours le plus reconnoissable de ses monumens : par elle on apprend ses antiquitez, on decouvre son origine.\*”

In examining the origin of nations, says Pinkerton, language is an infallible criterion; language is a most permanent matter, and not even total revolutions can change it.

Among the various expedients, by which learned men have tried to clear up the mist that hangs over the early accounts of all nations, none have been so generally approved in theory, or so successfully applied, as that which makes identity,

\* Mem. de Littérature, T. VII. p. 497.

or remarkable similarity of language, manners, and religious observances, its principal foundation. Both ancient and modern critics, proceeding on this plan, have made such deductions, from very scanty premises, as almost challenge the certainty of strict demonstration.

In the present work, we have not only language, but history to guide us; a history, detached in fragments here and there, in ancient manuscripts, neglected by the natives, or ignorantly and falsely translated into English.

“The lovers of remote antiquity,” says M. Roux, “should take the advantage of the present age, when they may yet observe the ancient world in the scanty fragments left us. These fragments, in proper hands, may become so many historical monuments, and may serve to point out the progress of mankind, and of the arts, on the surface of the globe. Concealed and unknown, they cannot be formed into a system; but, collected and made public, they will one day fill up that immense void in history, the learned complain of.”\*

“There are some men,” says Doctor Johnson, “of narrow views and grovelling conceptions,

\* Rem. sur les origines Gauloises.



tions, who, without the instigation of personal malice, treat every new attempt as wild and chimerical, and look upon every endeavour, to depart from the beaten track, as the rash effort of a warm imagination, or the glittering speculation of an exalted mind, that may please and dazzle for a time, but can produce no real or lasting advantage. These men value themselves upon a perpetual scepticism; upon believing nothing but their own senses; upon calling for demonstration, which cannot possibly be obtained; and, sometimes, upon holding out against it, when it is laid before them; upon inventing arguments against the success of any new undertaking; and, where arguments cannot be found, upon treating it with contempt and *ridicule*. Such have been the most formidable enemies of the great benefactors of the world; for their notions and discourses are so agreeable to the lazy, the envious, and the timorous, that they seldom fail of becoming popular, and directing the opinions of mankind.”—The Doctor could not have drawn a more correct picture of a set of men in this country, who pretend to be judges of the history of it, without the least knowledge of the language in which it is written. *In rem tam humilem, tamque contemptam.*

The

The Irish and the Welsh complain of the devastation of their manuscripts by the first Christian missionaries, by the Danes, Norwegians, and others; but took no pains, at the proper season, to secure what were left.

The learned Edward Llwyd, author of the *Archæologia Britannica*, spent the whole of his life and fortune in collecting MSS., both in Wales and in Ireland, and intended to print the most important of them. After he had struggled with almost insurmountable difficulties for many years, he brought together upwards of one hundred and eighty volumes of old writings, many of them of great value. He had been promised admittance to some of the first libraries for ancient manuscripts in Wales; but, when it became known what services he intended to Welsh literature, his friends forsook him, and withdrew from him the patronage, which they had once promised him. Books in or of use to the Welsh language were not to be encouraged. Of this he complains, when speaking of one of those pseudo-friends.\* In short, he met with opposition

\* At postea a quibusdam magis pseudopoliticis, opinor, quam literatis dissuasus promissum revocavit. (Vide *Archæol. Brit.* p. 261. col. 2.)

sition that disgraced the age, in which it was his misfortune to be born. The most malignant artifices were practised to obstruct him, so that he was not able to accomplish his laudable design. He died, not far advanced in years, and left his valuable and numerous collection to Sir John Seabright, in whose library they remained for almost a whole century, inaccessible to any one that could make a proper use of them, and it was feared they were lost for ever; but, very fortunately, as many of the books, as were not scattered about and lost, lately became the property of Thomas Jones, Esq. of Havod, and are lodged in his superb and valuable library. This patriotic gentleman, with that generosity which actuates him on every other occasion, has put these MSS. into the hands of the Editors of the Welsh Archaology.

Not long after the death of Mr. Llwyd, another gentleman of learning, and appropriate abilities, the Rev. Moses Williams, engaged in a similar enterprize, and collected a number of valuable MSS. Owing to the prevalence of the same spirit, he also failed of success, and was disappointed by those, who had promised him their patronage. He left his collection of MSS. to  
Mr.



Mr. William Jones, who was the father of the late celebrated Sir William Jones. This gentleman, on his death-bed, consigned the books to the custody of the late Earl of Macclesfield, under the singular injunction of not even shewing them to any person whatever.\*

The Welsh complain, that attempts have been made to eradicate their language. The Irish make a similar complaint, both equally groundless. It was the want of that *amor patriæ*, that has now roused the Welsh to print their ancient documents, under the title of Welsh Archaiology, of which they have favoured the public with two volumes; no doubt translations will soon follow. The Rev. P. Roberts has already favoured us with part, under the title of *A Sketch of the Early History of the Cymry, or Ancient Britons*, from the year 700 before Christ, to A. D. 500.†

Mr. Llwyd's collection of the Irish MSS. (twenty-eight volumes) was presented by the present SIR JOHN SEABRIGHT to the College of Dublin, at the instigation of the late Mr. EDMUND BURKE. They came through the hands of the author of this Vindication. During  
the

\* See Welsh Archaiology, Vol. I. Pref. p. xii.

† The Archaiology was printed in 1801, the Sketch in 1803.

the few months they were in his possession, he made those extracts, which have been communicated to the public from time to time. They contain the ancient laws, as well as the ancient history of the Irish.

*Keating*, and his translator *O'Connor*, were unequal to the task of historians. They were ignorant of oriental history; making *Eirin* the name of *Iran*, or Persia, in its largest extent, *Ireland*; *CASAR* the niece, instead of the grandson, of *NOAH*; writing *Sothiana* for *Soghdiana*; and passing over in silence the mythology of the ancient Irish, one of the strongest proofs of the history.

I am asked, with a tone of triumph, where are the ruins of the fine palaces, mentioned in the history of Ireland?—the ruins of the palace of *TARA*, of *EMANIA*, &c. &c.?—I answer these ignorant pretenders to historical knowledge, that they were all built of mud walls and timber (except the round towers, the sacred temples of the perpetual fire), and are now in the state that, probably, one thousand years hence, many of the fine cities of the East, at this day, built of the same materials, will then be.—Where are the ruins of the buildings erected by the Phœnicians

cians in Majorca, Minorca, Malta, Spain, &c.? Not a vestige of them remains.

ERIVAN, the capital of the province of *Eri-  
van*, is a large city. The houses are of clay; the citadel is capable of containing 2500 men; the ramparts are of clay. *Ramparts de boue; ces fortes d'ouvrages craignent plus la pluie, que le cannon.\** (Martiniere.)

TABARISTAN is a considerable province; the buildings in it are all of wood and reeds; no brick building is allowed, but in the palace. (Ebn. Haukal.)

ZERINJE is a fortification, has thirteen gates, all built of clay, because timber decays (Idem).

The city of NISHAPURE is of clay; it is a large city, with two considerable suburbs. (Idem).

KAEIN, a large city; it has a fort, with ditches, all of clay.

BALKH city, the houses of clay (Idem).

NANK and MELINK, considerable towns, all of clay (Idem).

BOKHARA; the houses are of wood; it has seven gates (Idem).

SAMARCAND,

\* Hence *Cathar*, in Irish, signifies a city, because it was כתר *cathar*, that is, surrounded, enclosed by ramparts of mud; *Cathair-talmhuin*, a barrow of earth, falsely called Danish forts (Shawe), surrounded with a ditch and rampart.



SAMARCAND, the capital of *Soghd*; the houses of wood and clay (*Idem*).

KEISH city is of wood and clay (*Idem*).

LUCKNOW, the capital of the province of Oude, is very extensive. The walls of the houses are chiefly mud, covered with thatch. (*Pennant.*)

Captain Symes relates the fame of the Birman empire.

It may also be asked, since the pagan Irish could chissel stones for the round towers, why are the Ogham inscriptions on rough unhewn rocks? The reason is, because such inscriptions were MITHRATIC; they allude to MITHRAS, whose votaries pretended that he was sprung from a rock; and therefore the place, where the mysterious ceremonies were communicated to the initiated, was always a natural cave, or an artificial one, composed of unhewn stones; several of which exist in this country, and in Britain, the work of the *Aire-Coti*, when in possession of that island.

Hence the rude obelisk was dedicated to the sun, that is, to MITHRAS.—“Obeliscum Deo Soli, speciali munere dedicatum fuisse” (*Ammianus*).  
 “Chinenfes et Indi, præter imagines in pagodis  
 et

et delubris, prægrandes aliquando *integras rupes*, præsertim si naturâ in pyramidalem formam vergebant, in idola formare solebant" (Maffeus, Hyde). "Pyramidas atque obeliscos ignis naturæ, conum vero Soli tributum" (Porphyrius ap. Euseb). "Deus Amazonum, cui omnes sacra faciebant, nihil erat, nisi lapis niger" (Apollon. Rhod.). "Et eadem specie in hodiernum usque diem, apud Indos, simulacrum fingitur *Mahadeu*" (Petr. della Valle, Jablonski).—A hundred authorities more might be added. See Bryant on the *Petræ Ambrosiæ*, *Anc. Mythology*, Vol. III. p. 533.

It was not, therefore, the want of knowledge in working with tools, or of cements, that caused the pagan Irish to construct their temples of rough materials. The fire temple or tower was an innovation, as we shall prove hereafter; and, from the smallness of its diameter, and its height, it required the tool and cement.

To shew my readers that the *Aire-Coti*, or *Aiteac-Coti*, of Irish history, were the *Cuthi* of scripture and of oriental history, whose inroads into India, and whose return to Scythia, i. e. *Colchis*, and whose travels I have detailed from *Colchis* to *Spain*, and lastly, to these *Western Isles*, I shall here repeat, for their information, what

what the great Indian historian and antiquary, the *Rev. Mr. Maurice*, has said on this subject.

“ When the rising tower of Babel was overthrown (as the orientalists report) by storms, earthquakes, and whirlwinds, commissioned from the Almighty to level the fabric of man’s exorbitant ambition ; and when that fierce and presumptuous race, who had engaged in the mad undertaking of erecting it, were dispersed over the earth by the breath of God’s displeasure ; they turned the arm of violence, which had been impiously directed towards Heaven itself, against the pious line of mortals, who were its distinguished favourites upon earth. Under Nimrod, their daring chief, the mighty hunter, before lord both of beasts and men, this desperate band of *Cuthite* robbers (the Giants and Titans of profane writers), ejected by the signal vengeance of Providence from their own country of *Babylon*, first seized upon the dominions of *Assur*, the son of *Shem*. They then extended their ravages towards the beautiful region of *Persia*, where *Elam*, another son of *Shem*, reigned ; but, in this attempt, those sons of rapine met with a terrible repulse ; for the virtuous race of *Shem*, indignant at these repeated attacks from the base progeny  
of

of *Ham*, laid aside the native gentleness that distinguished their line, and uniting their forces, after many severe engagements, and a contest protracted for a long series of years, so totally and finally subjected their opponents, that, we are told in scripture, *they served*, that is, paid tribute, to their conquerors during *twelve years*. After this period, their restless ambition once more impelled them into acts of rebellion.\* But, after a still longer war, and a still more bloody defeat, their power in that part of Asia was totally broken, or rather annihilated. They were driven thence into its most remote regions, even into those cold and gloomy *Tartarian* regions, which, from the darkness and fogginess of the atmosphere, as well as their forming the utmost boundary of the earth known to the Asia-ticks, was anciently considered as the abode of guilty and unclean spirits, and which, in the fabulous mythology of the Greeks, was represented as *Hell* itself. Originally weakened and divided, by the great colony which early emigrated under their great ancestor to Egypt, the remaining posterity

\* “Twelve years they served *Chedarlaomer*, and in the thirteenth they rebelled.” Gen. xii. 4. See my *Vindication*, in which I have shewn, from *Symmachus the Assyrian*, and from *Eupolemus*, that this prince was a *Scythian*.



terity of *Ham*, though numerous, were not able to cope with four powerful and combined sovereigns of the house of *Shem*; but, rallying their scattered forces, they proved more than a match for *one* unwarlike branch of that illustrious line."

"Far remote from this turbulent and sanguinary scene, were situated the forefathers of the happy nation, whose history it will hereafter be my province to record. By nature inclined to peace and amity, and by long habitude attached to it, they neither suspected, nor were prepared for, the attack which the exiled *Cuthi* were meditating upon their flourishing country and philosophic race. Collected in innumerable multitudes from all the hyperborean regions beyond *Caucasus*, regions called from them, as I have before remarked, *Cutha*,\* *Scuthe*, and *Scythia*; one party hovered, like a dark and angry cloud, over the cliffs of that vast mountain, whence they frequently stretched their longing view over the *Pisgah*, which they were impatient to possess. Another party of this intrepid tribe, which had taken possession of the tract

\* *Cutha* and *Scutba* are the same. Josephus calls the country about the Persian Gulph *Cutha*; Arrian names it *Scuthia*.—Antea enim Cuthæi fuerunt appellati Persæ. (Hottinger, Bochart.)

tract on the west of the Indus, in after-times called also from them *Indo-Scythia*, waited only the signal from their brethren to pass that frontier river, and rush upon the devoted *Panjab* of India. (Indian Antiquities, Vol. V. p. 874, &c.)

“ By a politic measure, *Cyaxares* regained, with great slaughter, the sole sovereignty of his invaded realm; and thus was he left at liberty to pursue those projects of vengeance, which, in concert with *Nebuchadnezzar*, king of Babylon, he afterwards manifested, in the destruction of *Niniveh*, and the conquest of Egypt. The *Scythians*, thus precipitately driven away through every outlet of the *Median* empire, endeavoured to obtain a settlement in the neighbouring regions. Some of them entered into the armies of the king of Babylon, and were instrumental to the subjugation of *Tyre* and of *Egypt*; others fled towards the coast of the Mediterranean, whence, according to the probable hypothesis of the indefatigable explorer of *Hibernian* antiquities, they emigrated towards the western islands of Europe; their very name being preserved to this day in *Scotia*, or *Scuthia*, equally applied in ancient time to *Ireland* and *Scotland*.” (History of Hindostan, Vol. II. p. 226.)

The

The same learned author, in a Dissertation on the Indian origin of the Druids, conjecturing that the *Brahmins* mingled with the great body of the *Celtic* tribes, who pursued their journey to the extremity of Europe, and finally established the *Druid*, that is, *Brahmin* system of superstition in ancient Britain, concludes in these words.

“ This, I contend, was the first oriental colony settled in these islands. In the course of ages, their extensive commerce led hither *Phœnician* colonies in quest of that tin, which they exchanged for the fine linen and rich gems of India. The *Phœnicians*, whose ancestors were educated in the same original school (*Chaldæa*) with the *Brahmins*, suffered not the ardour of Asiatic superstition to subside, but engrafted upon it the worship of the *Tyrian Hercules*, and other rites of that ancient nation.” (Indian Antiquities, Vol. VI. p. 247.)

With great deference to the learned author, I candidly confess, that I do not see any thing of the Brahminical mythology mingled with that of the Northern nations. The Welsh antiquaries allow that the *Aire-Coti*, or ancient Irish, the *Hiberno-Indo-Scythians*, possessed the island of Britain, till driven from thence by the *Cymri*.

Welsh history testifies, that a part of these *Aire-Coti*, viz. the *Loegrians*, remained in the island, and mingled with the *Cymri*. From this connexion, it is probable, arose the Druid religion, which appears to have preserved part of the northern mythology, interwoven with that of the ancient Irish. It is worthy of remark that, in the MSS. of the ancient Britons, we do not meet with the names of Brahminical deities, as we do in the Irish. We do not hear of *Budh*, *Saca*, *Paramon*, *Diarmut*, *Caile*, &c. &c. &c., or of altars and monuments still bearing their names, as in Ireland.

I therefore conclude, that the word *Druid* is derived from the Irish *Draoi*, and the Persian درو *daru*, both signifying a *priest*; and that the Druid religion of the Britons was founded on that of the ancient Irish, which, as I have shewn, was, in great part, that of the Brahmins, in consequence of the intercourse between them and the *Indo-Scythæ*, who were the first inhabitants of these western islands, under the name of *Aire-Coti*, or *Cuthi*.

That the reader may comprehend the situation of the colonies our *Aire-Coti* admitted into their body, viz. the *Fir Bolg*, or *Viri Bologue*, the  
*Fir*



*Fir D'Oman*, or *Viri Oman*, and the *Tuatha Dedan*, the haruspices or priests of the *Dedanites* of *Chaldæa*, a map of ancient India is hereunto annexed.\*

By no other means, than by an incorporation of this kind, could the Irish language abound with Arabic, old Persian, Hindoostanee, and Chaldæan words. By no other means could the mythology and sciences (particularly that of astronomy) of the Chaldæans† have found their way into these western isles; and by no other means could the deities of the Brahmins have been recorded in Irish MSS., together with the names and titles of the officiating priests of Chaldæa, Persia, &c. &c.; and, were I to add that the *Cabiri* were so named from the Irish *Cabar*, united or joined together, from the Chaldee *חבר chabar*, to unite, that assertion would be supported by Baal Aruch, “*Persæ vocant sacerdotes suos חברין chabirin*; the Persians call their

\* To prove they were inhabitants of these eastern climates, to an orientalist, I need but mention, that *Locas-ear*, the spring rain, is familiar in Irish, and refer him to the Bishop of Rochester's explanation of *יורה* and *מלקויש* in his translation of Hosea, Ch. VI. p. 3., Note c.

† An Essay on the Astronomy of the ancient Irish will be inserted in the following numbers of this volume.

their priests *Chabiri*.”\* And finally, by no other means could so many Irish words have been found in the Chinese language, for the *Seres* were a branch of the *Cathaian Sacæ*. Σηρες, εθνος θαρβαρον Σκυθικον (Scholia in Dionys.). Pausanias, speaking of *Seria*, says, some affirm that they are of the Scuthic family, with a mixture of the Indic, which, says the learned Bryant, is in every part true. Sir William Jones allows the Irish language has a great affinity with the *Sanscrit*.

In the preface of my *Prospectus* I have demonstrated, that *Britain* was so named by our *Aire-Coti*, in whose language *Bruit-tan* signifies the country of *tin*.

In the last edition of *Leland*, Vol. IV. is the following extract from the *Bibliotheca Eliotæ*. “*A written book of twenty leaves, founde in an hollow stone, kyveried with a stone, in digging for a foundation at Yvy Church by Saresbyri. Britania quasi Brytania, because it was fertile of mines of metalle. Eliot will have it to be Pritania.*” So indeed Verstigan writes it, and the ancient Welsh wrote it *Prydin*.”

It

\* Under the denomination of *Cabiri*, and the like, were included not only a set of persons, who administered to the gods, but the divinities, whom they worshipped. (Strabo, L. X. p. 723). But Strabo knew not the difference between *cabar* and *cobar*; the first means an associate; the last, the mighty.

In the progress of this work I have dissented from the common opinion, that the Irish language is of *Celtic* origin; and I have shewn, from extensive collations, its great connexion and affinity with the *Sanſcrit*, *Hindoostanee*, and old *Egyptian*. The ingenious and accurate translator of Mallet has collated specimens of the *Pater Noſter* in all the *Celtic* and *Gothic* dialects; and, after many observations on these dialects, he acknowledges, that he cannot think the *Irish* and *Welsh* equally derived from one common *Celtic* stock; at least not in the same uniform manner as any two branches of the *Gothic*. Scarce any resemblance appears between them, says he; so that, if the learned will have them to be streams from one common fountain, it must be allowed, that one or both of them have been greatly polluted in their course, and received large inlets from some other channel. (Pref. p. xli.) The Irish history shews, that these two people did set out from one *point du partage*, the Caspian Sea, and each took their route in directions diametrically opposite; the *Cymri* travelling *westward*; the *Colchian Scythæ* travelling eastward, mixing with many eastern nations, embodying the languages of them with their own, then returning to  
Colchis

Colchis and to Tyre, whence they found their way to Spain and to the Britannic Isles. No two languages can be more different, in construction and syntax, than the Welsh and the Irish, in so much that the one nation cannot converse with the other.

Take an example, in three words, from Lhwyd's Comparative Vocabulary, wherein a similarity might be expected.

*Filia*, a daughter. Welsh, *merk*.  
 Cornish, *merh*, *much*.  
 Armoric, *merch*, *plech*.  
 Irish, *Inghean*, *gean*, *dear*, *nigh*, *nian*,  
*phiuthar*.

*Filius*, a son. Welsh, *mab*.  
 Cornish, *mab*.  
 Armoric, *map*.  
 Irish, *mac*, *lúan*, *bar*, *orc*, *o*, *ua*, *bin*,  
*nín*.

*Pater*, a father. Welsh, *Tád*, *Taduys*.  
 Cornish, *Taz*, *Sira*, *Tad*.  
 Armoric, *Tát*.  
 Irish, *Atbair*, *gaid*, *gaidean*, *dád*.

*Mater*, a mother. Welsh, *Mam*, *Mammus*, *Mammuyth*,  
*Mammaeth*.  
 Cornish, *Mam*, *Dama*.  
 Armoric, *Mam*.  
 Irish, *Mathair*, *Brinneac*, *Naing*,  
*Nain*,\* *Iog*, *buime*.

It

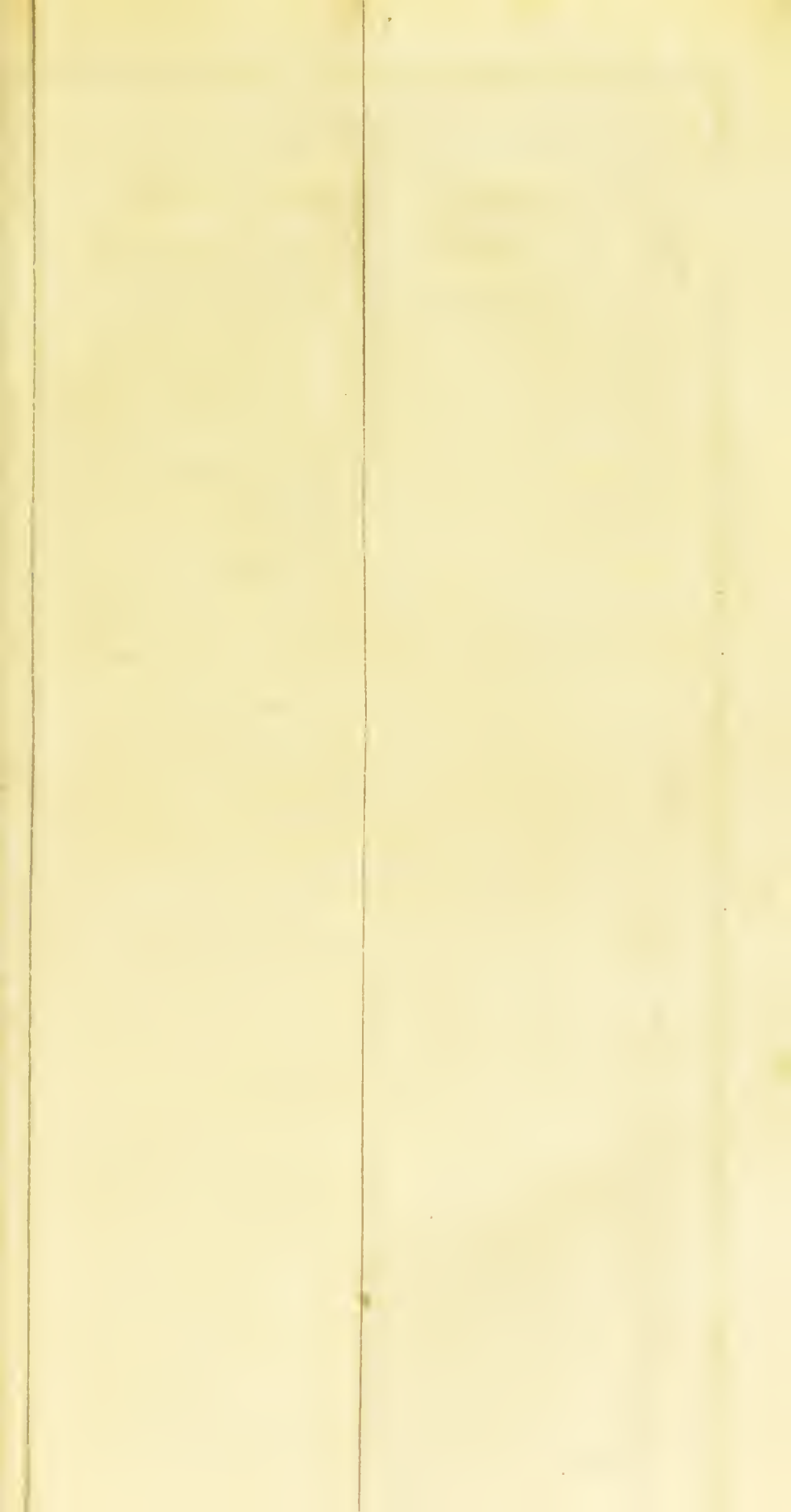
\* Hence *Naine*, *Anu*, Venus mater deorum, Venus. *Naine* dae dies Veneris. (Cormac.)



It may be expected that two nations, between whom there must have been so much intercourse as the Welsh and Irish, must have incorporated many words from the one to the other, especially as the Welsh history shews, that a large body of the Irish, named *Loegrians*, remained in Britain, after the arrival of the Cymri. From that body the Britons borrowed the rites of the Persian religion, which made Pelloutier think that the *Celts* and *Persians* were one and the same people. Doctor Borlase contends they were not; for, if that had been the case, he judiciously observes, that religion would have spread with the several divisions of that mighty nation (the Celts), and their traces would consequently appear equally strong and lively in every country where they settled. To the ancient Irish the Saxons attribute the building of Stone-Henge, and other great monuments in Britain, and, I believe, with great propriety, as shall be shewn in the chapter on Astronomy.—“Wherever such monuments are found,” says Mr. Bryant, “we may esteem them of the highest antiquity. All such works we generally refer to the *Celts* and the *Druids*; under the sanction of which names we shelter ourselves, whenever we are ignorant and bewildered.

dered. But they were the operations of a very remote age, probably before the time when the *Druids* or *Celtæ* were first known. I question whether there be in the world a monument, which is much prior to the celebrated *Stone-Henge*. There is reason to think it was erected by a foreign colony, one of the first which came into Britain."

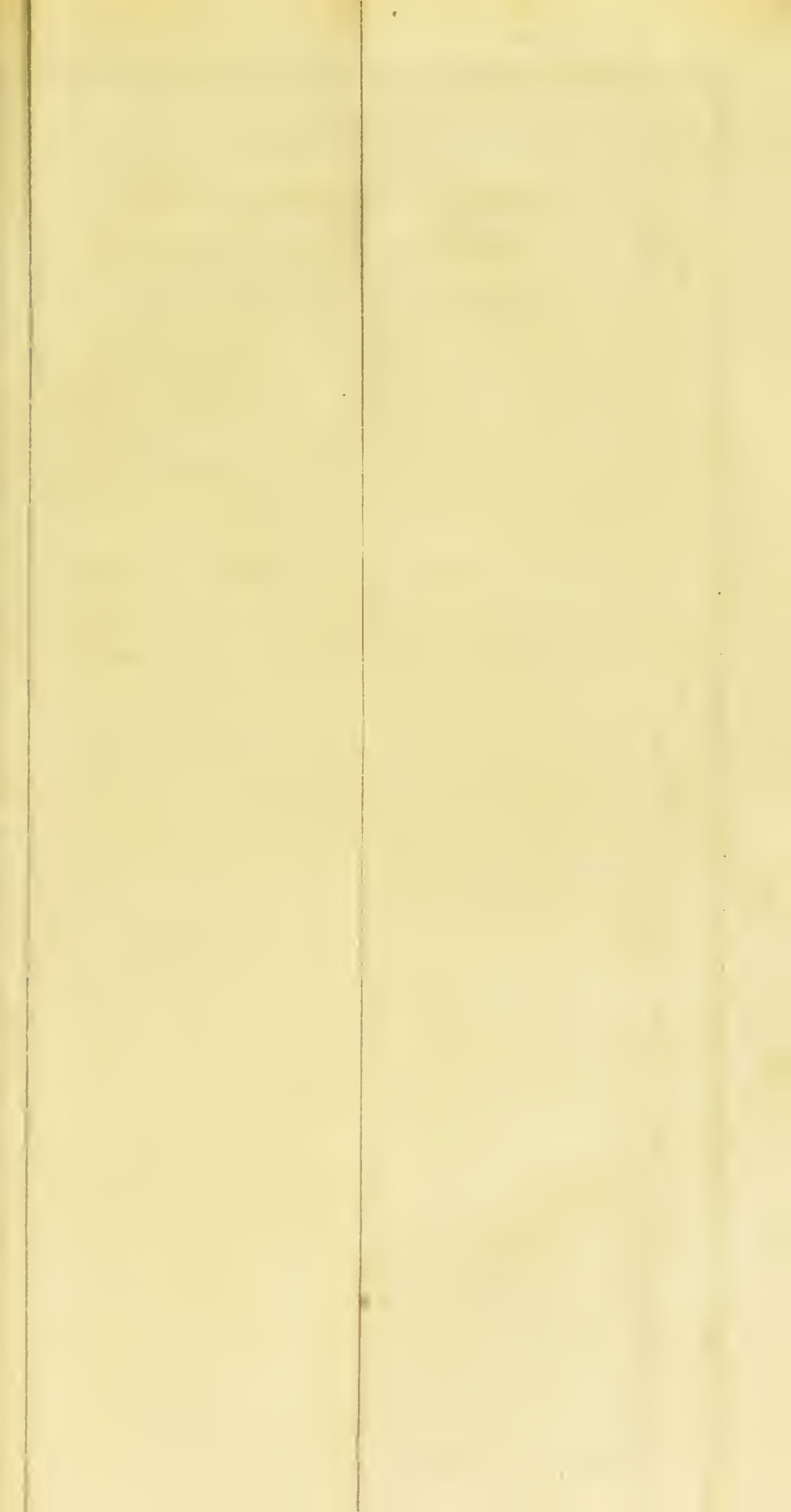
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# GENERAL MAP TO ILLUSTRATE THE ANCIENT HISTORY OF IRELAND



Taken from de la Rochette's *Indiæ Veteris Geogr.* Londini 1793 apud G. Faden, and from S. W. Ouseley's *Map in the Geogr. of Ebn Haukal* 1800.

FURTHER

# VINDICATION

OF THE

## ANCIENT HISTORY OF IRELAND.

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### CHAP. I.

IT was a usual saying of Mr. Charles O'Connor, who was a man of good classical education, and an excellent Irish scholar, *Trace up the Aire-Coti, and you will find the origin of our Hibernian Scoti.*

In my last publication, I began their history from the *Penjab*, or the sources of the Indus, or *Soor*, because there they were known to the early Greek historians by the name of *Indo-Scythæ*, on the banks of which river Dionysius Per. places the *Ara-Cotii*.

By the assistance of Irish documents, we traced their mixing with the *Bologues* (the *Fir Bolg* of Irish history), who, according to some authors, were a race of Arabs of long standing, that had penetrated thus far to the eastward. Some think

think they were ancient Persians: Mr. Wilford judges they were Tartars.

We shewed their alliance and colonization with the *Dedanites* and *Omanites*, the Tuatha Dadan and Fir D'Omhan of Irish history, proceeding together, under the name of *Feni* and *Phoinici*, to Tyre, from whence they moved down the Mediterranean to Crete, Malta, &c. &c. to Spain, while others returned to Scythia, that is, to Colchis, and soon after sailed down the Sea of Islands, or the *Ægean* Sea, to Spain, and from thence to these Western Islands. The annexed map will shew the route they took.

The Scythian empire seems to have extended from Egypt to the Ganges, and from the Persian Gulf and Indian Sea to the Ganges. The conquests of Bacchus, reputed king of this Scythian dominion, in India, are famous in antiquity. We find Indo-Scythæ on the Indus, and other remains of them on the Erythræan Sea. On the north they extended to the Caspian. (Pinkerton, p. 32.) Quæ Indica apud veteres appellantur, pleraque hodiernæ Persiæ conveniunt (Leibnitz). *Tzetzes*, who lived about 1150 A. D., informs us, from ancient authors, whose writings have not reached our days, that Indo-Scythians settled in Lazica, or Colchis, the primitive station of our Scythæ, when they descended from Caucasus, and to which they returned from India. From Colchis they sailed down the *Ægean* Sea to Spain.

*Silius*



*Silius Italicus*, a Spaniard by birth, who lived in the reign of Tiberius, confirms the expedition of Scythians into Spain, and mixing with the *Celtiberians*. These must have been the Indo-Scythians, from that part of Scythia called Colchis; for how could the Hyperborean Scythians have reached Spain? *Fr. Tar. Bariconen*, *Pedro Mexia*, *Padre Pineda*, *Don Seb. de Cobaruvias*, *Jean de Ferreras*, all Spaniards, and esteemed authors; the author of the *Histoire de Portugal*; and the British Annals, translated by the Rev. J. Roberts; all confirm the expedition from Spain to Ireland.

As Mr. Roberts's publication may not yet have reached this country, we shall extract the passage.

“*Gwrgunt* Grim-beard, son and successor of *Beli*, having failed to Llychlyn, to compel the king of that country to pay a tribute to him, as he had done to his father, on his return fell in with a squadron of adventurers from Spain, who were in search of a settlement. These he directed to Ireland, where they settled. This agrees very nearly with the Irish annals; these place the first migration of the *Aire Coti*, from Spain to Ireland, about five hundred years before Christ.” (Early History of the Cymry, or Ancient Britons, from 700 B. C. to A. D. 500. p. 93. London, 1803.) Sure it is, says *Pedro Mexia*, that, in the days of *Gurgwintius*, king of Britain, a great company of men, women, and children,

embarked in sixty great vessels, and proceeded from Spain to Ireland. (See the extracts of the Spanish authors in my *Vindication*, p. 325.)

Orosius places the Scythæ in Spain between the rivers Anas and Bœtis, where Strabo and Ptolemy place the Turdutani, a people who, Strabo says, were well acquainted with grammar, and had many written records of high antiquity. They had also large collections of poetry; and even their laws were described in verse, which, they said, were of six thousand years standing.

I shall now begin with the primitive settlement of the *Aire-Goti* on Armenian *Caucasus*, and, from Irish documents, trace their movements to the Caspian Sea, and thence to the *Penjab*, or Indo-Scythia; in which it will appear, that the part of Irish history which, by false translation, appears most fabulous, is confirmed by the ancient historians of Arabia.

Bryant, Bailly, De Sacy, Dupuis, and most other learned men, who have looked attentively into ancient history, observe, that men, in their peregrination from place to place on the globe, carried about with them their primitive ideas, the fables of their childhood, and the history of their ancestry; retaining the names of their original settlements, and adopting them in the place where they took up a fixed residence.

And, adds Mr. Bryant, there are in every climate some shattered fragments of original history, some traces of a primitive and universal language;

guage ; and these may be observed in the names of deities, terms of worship, titles of honor, which prevail among nations, widely separated, and who for ages had no connexion.

In no history is this more discernable, than in the ancient history of the Irish ; relating circumstances, that occurred to their ancestors, the Persians, in *Iran*, as having happened in *Eirin*, their name of Ireland.

In their history we have traced all the deities of the Chaldæans, ancient Persians, and Hindus, names of priests, &c. &c. In language, we have shewn such a conformity and resemblance, as could not have taken place by any political or commercial intercourse. We have shewn and proved, from good authority, that they were the *Pelasgi*, and that the religion of the *Cabiri* was established by them in these islands.

Of Armenian *Caucasus*, the original seat of our Scythians, and the language spoken there, we knew very little, till a few years before the death of *Catharine*, late Empress of Russia. In that short tract, between the Black Sea and the Caspian, if we believe travellers, the languages were almost innumerable ; at *Dioscurias* alone they reckoned seventy dialects, and, according to some, three hundred : but Sablier informs us, they are but so many dialects of the same language.<sup>a</sup>

The Romans seem to have known very little of this country, excepting what they learnt from  
the

<sup>a</sup> Essai sur les langues, p. 24.

the officers of *Pompey*, who entered it from *Armenia*, fought the *Albani* and *Iberi*, and then advanced in pursuit of *Mithridates* as far as the mouth of the *Phasis*, where he found *Servilius* with the Roman fleet. The very name *Mithridates* is Hiberno-Scythian. *Lucian* (de Saltat.) calls him *Tiridates*; in Irish, *Triadh*, a king; *Triadatas*, the victorious warlike king, and with the prefix *Mithriadates*.<sup>b</sup>

After the establishment of the Eastern empire, the countries of *Lazica* (Colchis) and *Iberia* were so frequently a subject of dispute between the Greek emperors and the kings of Persia, that we might expect from the Byzantine writers a fuller and more correct account of the  
Caucasian

<sup>b</sup> It is said Mithridates learnt twenty-two languages, that he might converse with his subjects without an interpreter. Probably the difference in some was not greater than between *Tiridates* and *Mithridates*; one rejecting the prefix M, another using it.

<sup>c</sup> *Lazica*, whence probably *Leis* in Ireland; as *Leisleap*, *Leis*, *Abu-leis*, *Leis-nagh*, now written *Leix*, *Leixleap*, *Abbyleix*, *Lixnaw*. The Irish have no X in their language. Οἱ δὲ Κολχοί, Ἰνδικοὶ Σκυθᾶι εἰσιν, οἱ καὶ Λαζοὶ καλεμμένοι. (Tzetzes in Lycoph. V. 174.) *Laoiseach*, signifying slingers, casters, was the old name of the Queen's County, from *laiseadh*, to throw or cast, to distinguish them from the archers. So *Laighean*, the people of Dublin, remarkable for the use of the spear, halberd, or battle-axe; whence *Laighean-is-tir*, *Leinster*, and *Ibh-Laighean*, pronounced *Ibhlaihean* (the tribe of spear-men) Dublin, the *Eblana* of Ptolemy. (See O'Brien's Dictionary, at *Ibh* and *Laighean*.)



Caucasian nations. But the Greek historians (if we except the emperor Constantine) were so ill informed of the geography of these countries, and so fond of comprehending all barbarians under the collective appellations of *Scythians*, *Huns*, or *Turks*, that their relations are never satisfactory, and sometimes quite unintelligible.

Since their time we have had nothing to trust to, but the reports of a few casual travellers, until the reign of the late Empress of Russia, by whom Professor *Guldenstaedt* was sent to Mount Caucasus, with orders to traverse these wild regions in various directions; to trace the rivers to the sources; to take astronomical observations; to examine the natural history of the country; and to collect *vocabularies* of all the dialects he might meet with, so as to form a general classification of all the nations comprehended between the *Euxine* and the *Caspian Seas*.

From the researches of this traveller it appears, that there are in this district of country at least seven distinct nations; each speaking (as he says) a separate language, viz.

1. The Tartars.
2. The Abchas.
3. The Circassians.
4. The Ossî, or Offeti.
5. The Kisti.
6. The Lesguis.
7. The Georgians.

The vocabulary was compiled of words chosen by the Empress herself, and are 130 in number: none of them are complete, and that of the *Abchas* is very defective, and none have synonima common to all languages. At the same time Professor Pallas sent a copy of the vocabulary to the author of this work, to be rendered into vulgar and classical Irish, probably with a view to compare the *Irish* with the *Circassian* dialects; the Professor's request was punctually complied with, but nothing more has appeared on that subject.

Guldenstaedt's specimens were communicated to some learned person in London, who soon after printed them, with an English translation, to which he added an excellent map of the country between the Euxine and Caspian, extending northward to Astracan on the Wolga.<sup>d</sup> To this learned anonymous I am indebted for what is here said of the history of that district; he concludes by saying, it had not been always in his power to express, in English letters, the sound conveyed by the original, because the Russian alphabet has signs for some vowels, which we cannot pronounce.

In the history of these people there are several particulars, as well as language, corresponding with

<sup>d</sup> Memoir of a Map of the Countries comprehended between the Black Sea and the Caspian, with an Account of the Caucasian Nations, and Vocabularies of their Languages. London, for J. Edwards, Pall Mall, 1788.

with the ancient Irish or Aire Coti, which we shall notice.

Of the Abchas we have little to remark, except the following:

ENGLISH.	ALTIKESEK.	CUBAN.	IRISH.
God	Antsha	Antsha	See the Offi.
*Sun	Marah	Marah	Mihr.
*Moon	Muys, Mázia	Mezzeh	Mias, a month.—Eas, the moon, with M prefixed, Meas.
Star	Aots, Bagooa	Jefs	Bagh, the sun, from Agh, fire.
*Earth	Atoola, Tfoola	Toola	Talamh, Tlacht.

## THE CIRCASSIANS.

“THE Circassian princes seem to be of a different origin from their subjects; they are treated with a superstitious reverence, which among uncivilized nations is seldom claimed but by conquerors from the conquered people.”

*Parallel from Irish History.*

“They say they are derived from a certain prince of the name of *Kefs*, who in former times was established in the Crimea. The same story of Prince *Kefs* subsists among the *Kirguis* Tartars.

*Cas* was the most honorable of the Aire Coti tribes. Milesius, the leader of the colony from Spain, was a *Dal Cassian*, or of the tribe of *Cas*. *Cormac Cas* is well known in Irish history.

Milesius is made 24th in descent from Japhet, and  
*Cas*

*Parallel from Irish History.*

*Cas Clothach* 32nd. See Keating's pedigree of *Heber Fionn*.

- “ The nursing and education of a child render the preceptor a kind of adopted father. The same with the old Irish.
- “ At meals the whole family is assembled, so that here, as among the Tartars, each village is reckoned at a certain number of kettles. The same with the old Irish: *Luchd* is a tribe or family, and a *kettle*. They reckoned also by hearths or fire places. *Teallach*, a hearth; and the same word signifies a family. This will be explained hereafter.
- “ They use at present the Arabic character.
- There are inscriptions on their tomb-stones now unintelligible.
- “ The Circassians seem to have been comprehended, with many neighbouring nations, under the name of *Alani*, and lastly by that of *Khazar*, a nation of Tartar origin. We shall presently shew, that *Khazar*, or *Casar*, led the first colony of our Aire Coti from *Caucasus* to the banks of the Caspian.
- “ Their neighbours, the Ossi, call them *Casaks*—the Arabians usually call them *Mamloaks*.—After the declension of the *Khazar* empire they appear to have been subject to the Arabians as masters of Persia, and to the Tartars.” This strengthens our comparison of the old Irish with the Arabic. (See my Prospectus of an Irish Dictionary.)



# VOCABULARY.

CIRCASSIAN.		ENGLISH.		IRISH.
Yada	-	father	-	Daid.
Yana	-	mother	-	Nain.
*T, ha	-	God	-	Ti-mor.
Yeelay	-	people	-	Eile.
Mak	-	voice	-	Mac.
Chaffa	-	love	-	Ceas.
*Digga, Dweega, Ddaga		Sun	-	Dagh-dae.
*Maza, Mazay	-	Moon	-	Mios, month.
*Gjee	-	wind	-	Gaoih.
Jeem-akva	-	winter	-	Gamh-ra.
*Khao	-	fea	-	Go.
Afhkha	-	hill	-	Eiskir.
Kooa	-	valley	-	Cuih.
*Ritter	-	a noble knight		Ridire, Reataire.

## THE OSSI OR OSSETI.

“ THEY are called *Kusha* by the Circassians  
 “ and Tartars; their language has some analogy  
 “ with the Persian; that of one tribe seems even  
 “ to be a dialect of that language.—One of the  
 “ districts is named *Archoti*. *Their history is*  
 “ *entirely unknown.*”

\* Archoti—name of one tribe. If these be the descendants of  
 our *Aire Coti* or not, can-  
 not now be determined.—  
 The name Ossi is analogous  
 to the Irish *Ois*, a sheep.  
 Cufha,

Cufha, Cutha, Coti, are words of like import. Aire Coti, Royal Shepherds.

## VOCABULARY.

OSSI.	ENGLISH.	IRISH.
*Tfa-oo - -	God -	Tuif-din, creation.— Tuife, origin, fynoni- mous to <i>Athar</i> and <i>Arm</i> , God. See Pro- spectus. תוש, תוס, tus, origo.
Fceday -	father	
Arv - -	heaven	Earc.
Mad, Emmad-Madai	mother	Maid, Maidhean, fe- male, virgin.
*Moece, Emmaee	husband	Moh, a man; like <i>fear</i> , man, husband.
*Oos, Koos, Gos	ear -	Gushen, to hear; Eist, to hear.
Ooney - -	fight -	Ain, eye.
*Kalas - -	voice -	Cal.
*Nom - -	name -	Ainm.
*Ekkar, Keery -	cry -	Eigh, gar.
*Mard - -	death -	Marbh, Mort.
*Khoor, Kor -	fun -	Kearo, Cearo, fun.
*Meyee, Ma-yeh	moon -	Mi, month.
Bahad - -	wind -	Bád.
Wahran, -	rain -	Fhearain (Vearain).
*Eehk - -	ice, hail	Oichcar, snow. Oic-reóg, frost.
*Bon - -	day -	Ban, fun.
*Az, Ans -	year -	Aos, an age. An, eang, year.
*Foord - -	sea -	Fcarg.

\*Keer.

OSSI.		ENGLISH.		IRISH.
* Keer	-	clay	-	Cria.
* Khokh	-	mountain		Coic.
* Buyl	-	coast	-	Bull, sands on the coast. See Gypsey language.
* Art	-	fire	-	Art, God. Arc, sun. Artine, flint.
* Tfah-kar	-	heat	-	Teas.
* Ooleyao, Arzond		height		All, ard.
* Door	-	stone	-	Dorn, a small stone for a sling.
* Khas	-	grafs	-	Cufa, sacred grafs.
* Ballas	-	tree	-	Bile.

## THE KISTI.

“ THE different tribes of this restless and turbulent nation are generally at variance with each other, and with all their neighbours. Their dialects have no analogy with any known language, and their history and origin are at present *utterly unknown*.

“ They call themselves *Ingufhi*, *Kisti*, and *Halka*. They live in villages near each other, are diligent husbandmen, and rich in cattle.”

“ Many of their villages have a *stone tower*, which now serves them in time of war as a retreat to their women and children.”

## VOCABULARY.

KISTI.	ENGLISH.	IRISH.
*Dyaly, Dyala <sup>c</sup>	- God	- Duille, Duilleamh, Duil-lamhain.
Da - -	- father	- Daid, dad.
Naana, nana	- mother	Nain, naing.
*Ya - -	- son	- Ua.
*Syee - -	- wife	- Seíte.
Naahk - -	- people	Neach, any one.
*Korto, Kartay	- head	- Gart.
*Koodj - -	- hair	- Ceas.
*Gwaala - -	- elbow	Gual, shoulder.
Kog, kok - -	- foot	- Cos.
*Gooala - -	- knee	- Glun.
*Tehkk - -	- bone	- Tec.
*Garee - -	- cry	- Gar.
*Oon - -	- pain	- Hone, grief.
*Neets - -	- force	- Neart.
*Malyk - -	- fun	- Molc.
Bute, Boofh, Booto	moon	- The father of Budha or Buta was regent of the moon. (Sir Wm. Jones.)
*Syed - -	- star	- Sidh, fydereal genus.
*Foo-o - -	- wind	- Fo, fa.
*Deh, Den - -	- day	- Dia.
*Soorey, Oorioo	- morning	Soir, oir, aurora.
Booffoo, Buyta	- night	- Be.
*Seyeery - -	- evening	Siar, west, setting sun.
*Lettechk, Latta	- earth	- T, lacht; Arab. Latat.
*Foort - -	- sea	- Fearg.
*Ker - -	- clay	- Cria.
*Beerd - -	- mountain	Braid, Braid-Alban, &c.

\*Taoo

<sup>c</sup> Of the names of God we shall treat fully, in our Essay on the Gypsey language.



KISTH.	ENGLISH.	IRISH.
*Taoo - - -	heat -	Té.
*Latteh - - -	breadth -	Leithead.
*Toolak, Kera -	stone -	Doileog, carraig, car.

## THE LESGUIS.

“THE country of this people is indifferently called by the Georgians Lefguistan and Daghestan. Guldenstaedt has remarked, in the Lefguis language, eight different dialects, and has classed their tribes in conformity to this observation.”<sup>f</sup>

“Besides these there are some other Lefguis tribes, whose dialects Guldenstaedt was unable to procure. From a comparison of those, which he has obtained, it appears, that the language of the Lefguis has no kind of affinity with any other known language, excepting only the Samoyede, to which it has a remote resemblance.”

“Col. Gaerber, who wrote an account of these countries in 1728, gives the following description

<sup>f</sup> According to Gaerber, there are numbers of Jews scattered over the provinces of Shirvan and Daghestan; he says, that they subsist principally by agriculture, and raising of cattle; very few of them being employed in trade. He adds, that they are a very ancient colony: their rabbins pretend, that their fathers were driven from Jerusalem into Media by the Muful Padishah, or king of Niniveh.

“ description of Kubefha. He fays, it is a large  
 “ ftrong town, fituated on a hill between high  
 “ mountains. Its inhabitants call themselves  
 “ Franki,<sup>s</sup> (a name common in the Eaſt to all  
 “ Europeans,) and relate, that their anceſtors were  
 “ brought thither by ſome accident, the particu-  
 “ lars of which are now forgotten. The common  
 “ conjecture is, that they were mariners caſt away  
 “ upon the coaſt; but thoſe, that pretend to be  
 “ better verſed in their hiſtory, tell the ſtory  
 “ this way.—The Greeks and Genoefe, ſay  
 “ they, carried on, during ſeveral centuries, a  
 “ conſiderable trade, not only on the Black Sea,  
 “ but likewise on the Caſpian, and were cer-  
 “ tainly acquainted with the mines contained in  
 “ theſe mountains, from which they drew, by  
 “ their trade with the inhabitants, great quanti-  
 “ ties of ſilver, copper, and other metals. In  
 “ order to work theſe on the ſpot, they ſent  
 “ hither a number of workmen, to eſtabliſh ma-  
 “ nufactures and inſtruct its inhabitants.”

“ The ſubſequent invaſions of the Arabs,  
 “ Turks and Monguls, during which the mines  
 “ were filled up, and the manufactures aban-  
 “ doned, prevented the ſtrangers from effecting  
 “ their return, ſo that they continued here, and  
 erected

<sup>s</sup> This name has led many readers of ancient Iriſh hiſtory  
 into great miſtakes. The Arabs call the countries beyond the  
 Oxus, *Farganah*, corrupted to *Frangé*. See my *Vindication*,  
 p. 319. It is very probable theſe Leſguis were from Frange  
 or Touran.

“ erected themselves into a republic. What  
“ renders this the more probable is, that they  
“ are still excellent artists, and make good fire-  
“ arms, as well rifled as plain: sabres, coats of  
“ mail, and several articles in gold and silver, for  
“ exportation. They have, likewise, for their  
“ own defence, small copper cannons, of three  
“ pounds calibre, cast by themselves. They coin  
“ Turkish and Persian silver, and even rubles,  
“ which readily pass current, because they are of  
“ full weight and value.—This town is con-  
“ sidered as a neutral spot, where the neighbour-  
“ ing princes can deposit their treasure with  
“ safety.” (Gaerber.)

“ They elect yearly twelve magistrates, to  
“ whom they pay undiminished obedience: and,  
“ as all the inhabitants are on a footing of perfect  
“ equality, each individual is sure to have, in his  
“ turn, a share in the government.”

The eight dialects Goldenstaedt reduces to four, as in the following specimens.—We shall give a few examples of this extraordinary language.

## VOCABULARY.

IRISH,

ENGLISH.	ANTSHOUG.	DSHAR	CHUNSAGH.	DIDO.
God	Bedshet	Bedshet	Bedjet	Bedshet.
Heaven	Zob	Zob	Zob	Zoub.
Father	Dayday	Dayday	Daddy	Obeoo.
Mother	Ebbel, Evel	Evel	Ebbel	Enneeyoo.
Son	Timmeer	Khimmeer	Timmeer	Takvee-oooshee, Ooshee.
Daughter	Yaz	Yas	Yaz	Kid.
Man	Bahartsh	Bahartshy	Bahartshy	Checkvy.
People	Emmeraoodjy	Jammahad	Osh, Adamal	Osh, Adam.
*Sun	Baak	Baak	Baak	Book
*Moon	Mo-ots, Motsh	Mo-ots	Mo-ots	Bootfee
*Milk	Rahk	Rahk	Rahk	Ghay
				Bagh.
				Mios, a month; Eas, moon.
				Ceo, geat, reac; milk. Reach-
				daire, a dairy-man. Arab.
				دو رکود rakud; abound-
				ing in milk. دد dara;
				the fame. دد radat;
				lactis copia.
				Gall, a stone.

\*Stone - Teb - Khetso - Eetso - Gool -  
 \* These four are the only words, in which there is any similitude with the Irish. Bagh, the sun, is an old Persian word. See Art, sun, in my Astronomy of the ancient Irish.



## THE GEORGIANS.

“ GEORGIA comprehends the ancient Iberia,  
“ Colchis, and perhaps a part of Albania; as the  
“ province of Caket, in the old Georgian lan-  
“ guage, is said to have been named Albon.<sup>h</sup>  
“ They have received their present name from  
“ their attachment to St. George, the tutelary  
“ saint of these countries.

“ The whole country is so extremely beautiful,  
“ that some fanciful travellers have imagined they  
“ had there found the situation of the garden of  
“ Eden. The hills are covered with forests of  
“ oak, ash, beech, chefnuts, walnuts, and elms,  
“ encircled with vines, growing perfectly wild,  
“ but producing vast quantities of grapes. From  
“ these is annually made as much wine as is  
“ necessary for the yearly consumption: the re-  
“ mainder are left to rot on the vines. Cotton  
“ grows spontaneously, as well as the finest  
“ European fruit trees. Rice, wheat, millet,  
“ hemp and flax, are raised on the plains, almost  
“ without culture. The valleys afford the finest  
“ pasturage in the world: the rivers are full of  
“ fish, the mountains abound in minerals, and  
“ the climate is delicious.”

C 2

“ There

<sup>h</sup> Caket is the most eastern province. Iberia and Albania signify western and eastern. We shall produce many examples of their names, corresponding to the Irish, in these parts.

“ There are in Georgia considerable numbers  
 “ of Jews, called in the language of the country  
 “ *Uria*. Some have villages of their own, and  
 “ others are mixed with the Georgian, Armenian,  
 “ and Tartar inhabitants, but never with the  
 “ *Offi*.” See note <sup>1</sup> in the *Lefguis*.

“ The language is divided into three dialects,  
 “ the *Carduel*, the *Imretian*, and the *Suaneti*,  
 “ which appear as extraordinary as those of the  
 “ *Lefguis*.”

### VOCABULARY.

ENGLISH.	CARDUEL.	IMRETIAN.	SUANETI.	IRISH.
God	- Gmerty	Horomti	Gherbet.	
Heaven	Tfah	Tfash	Tfah	See God in the <i>Offi</i> .
Father	Mamma	Mooma	Moo	- Mò, a man.
Mother	Dedda	Deeda	Dee	- Did, a teat. Heb. 77 dad, mamma.
Son	- Shyilly	Skooa	Yezzag	Siol; race, tribe, son.
Daughter	Kaly	Ozoory	Zoonah	Caile, girl.
*Girl	- Kally	Ozoory	Soorag	Cail-in.
*Sun	- Mzeh	Bja	- Meej	Bagh.
*Moon	Mtwary	Toota	Mij	- Mi, mios; a month.

Of these fourteen dialects of Caucasus, given by Guldenstaedt, on a very improper choice of words, there are forty-three similar in letter and sense to the old Irish. Some of them are worthy of notice, such as *Ddaga*, the sun in the Circassian, in Irish *Daghda*, corresponding to the *Dagh-da-rath*, of the burnt chariot, or Phœbus of the Brahmins: the same planet in the *Offi* is named *Khoor*, in Irish *Kearo*; *Kearo* is synonymous to *Dagh-da*,

*Dagh-da*, all derived from the Ar. and Per. *خور* *khoor*, and *خور* *khur*, or *خور* *kharwur*, all names of the sun. In the Antshoug dialect of the Leshguis, this planet is named *Baak*, in Irish *Bagh*, evidently an old Persian word, as we learn from Moses Choronenfis. “When the Persians  
“conquered Armenia, the mountain, on which  
“they lighted the perpetual fire, was called *Bagh-*  
“*aven*; from *Bagh*, fire, the *sun*, and *Aven*, a  
“mountain.” (Hist. Armen. L. I. c. 74.) The Persians say, that *Zobak* or Nimrod built *Bagdad*, others, that *Kaikous* built it, others, that *Cosfroes* gave it to one of his wives. This princess built a temple here, which she dedicated to her idol, named *Bag*, and called the country *Bagdad*, that is, the gift of *Bag*, her deity (d’Herbelot).—In the Brahminical mythology we find *Bahagava*, *Bahuca*, *Bhagiratha*, all children of the sun. *Bagh*, in Irish, is derived from *Agh*, fire, whence also probably *Dagh* and *Daghda*. At *Drom-bagh*, now *Drum-boe*, in the county of Down, are still the remains of a fire tower, which once blazed in honour of *Bagh*, the sun. *Drom* is a contraction of *Dromahar*, a temple, in the Zend *Derimbir*; the same in the Pahlavi or old Persian.

From this delightful country, anciently named *Kartuelta*, probably from the Indo-Scythian *Cear-tuilti*, the offspring of the flood, Irish history commences with the movement of *Caesar* or *Kaesar bin-og Naoi*, that is, *Kaesar*, grandson of Noah, to the banks of the *Muir crón* (the Brown sea) or Caspian, three hundred years after the flood,

flood,<sup>1</sup> where he settled on the *Eatal* or pleasant river, now the *Volga*; for, proceeds Irish history, from hence he dispatched *Adbna*, son of *Bitha*, to *Iran*, to see if vegetation had yet taken place; for, says the historian, *Erin iar n'dileann datha feabh at Rimmin a reatha*—Iran, after the deluge, was exhaled by means of the revolution of the *constellations*; and, on his good report, *Bartolan*, or the illustrious leader, *tead tharais an muir crón, o thuaigh, gus an Eirinn*, crossed the *Muir crón* (the Caspian) from the north to Iran, with a colony.

In his voyage across this sea he landed on the south side, on an island, where he had the misfortune to kill his *Cu Sealcc*, his hunting dog, named *Samar*, whence he gave the name of *Samar* to the island.

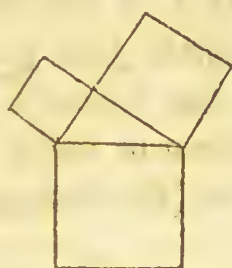
There is a very curious passage in that old MSS. the *Liber Lecanus*, which refers to *Kaesar*, and demonstrates, that the pagan Irish were metempsychosists. The passage is printed in Lhwyd's *Archæologia*, Appendix; viz. “Tuan M'Cairil,  
born

<sup>1</sup> *Bin-og*, is a grand-son, *beanog*, a grand-daughter; the Irish poets adopted the latter, and falsely called her the niece of Noah; and, of course, provided her with a husband. The reader will smile, when informed that the poets bring her to Ireland before the flood. *Muir-crón* is said to be on the north of Eirin (or Iran), and, therefore, must be the sea between Ireland and Scotland (O'Br.); whereas that sea, on account of its clearness, was anciently called *Fearg-iodhan*, or *Fearg-iohan*, (as pronounced,) that is, the clear sea; whence it is named by Ptolemy *Mare Virginium inter Albionem et Hiberniam*—teste Lhwydo, *Britannice Voeridh*.



born of the wife of Muiredac Mundung, asserted the postdiluvian invasion of Eirin (*Iran*); for he lived in Kaesar's time, in the form of a man, then for three hundred years in the form of a deer; after for two hundred years in the shape of a boar, then three hundred years in the shape of a bird, and, lastly, one hundred years in the shape of a salmon; which, being caught, was presented to the queen of Eirin (*Iran*), and she, upon eating it, immediately conceived and brought forth Tuan M'Cairil, who related the truth of *Kaesar's* expedition into Eirin (*Iran*), and also informed them of the inroads of the Bolg (*Bologues*) and Dedan (*Dedanites*)."

Thus Pythagoras pretended he knew and remembered in what bodies his soul had resided, before he was styled Pythagoras.—Yet, let it be remembered, that, by the clear light of reason, he discovered



The above passage, replete with oriental names and circumstances, which we could have had no knowledge of a century ago, is, among others, the strongest proof of the Oriental origin of our Aire Coti.

1. Arabian historians inform us, that خزر *Khazar* was the grandson of *Noah*, and the sixth son

son of *Japhet*, and one of the brothers of *Turk*. Mirkhond mentions him in the genealogy of Genghis Khan, and says, “*Khazar* being separated  
 “ from his brethren, who had established them-  
 “ selves in different parts of the country, con-  
 “ taining great Tartary, arrived on the banks of  
 “ the *Etel*, which is the *Volga*, and there built a  
 “ city, to which he gave his name; and sowed  
 “ the environs with millet, the only grain would  
 “ grow in that country. They say he was *Kie-*  
 “ *mazar*, and *Kiemkufstar*,<sup>k</sup> that is, peaceable,  
 “ charitable, and a man of few words. The  
 “ country and its inhabitants, who are called  
 “ *Khazarians*, have preserved the name of this  
 “ town: it is situated to the north of the Caspian  
 “ sea, and extends from the *Volga* towards the  
 “ *East*. He also gave name to the *Caspian* sea,  
 “ which the Persian geographers call *Bahr Kha-*  
 “ *zar*, or the sea of *Khazar*.” (D’Herbelot.)

2. Ebn Hawkal, a Persian traveller of the tenth century, calls it دریای خزر *deriai Khazar*, and gives the reason it was named *Muir crón*, or the brown or dusky coloured sea.—  
 “ The sea of Pars (the *muir glas*, or<sup>l</sup> green sea  
 of

<sup>k</sup> In Irish *Caoimhaífir*. *Caoimh-cubhtar*, a gentle pleasant man.

<sup>l</sup> بحر الأخضر *bahra’ l’akhzur*; the Indian or Green sea. }  
 بحر اخضر *bahra akhzur*; the Persian } *Richardson*.  
 or Blue sea.

*Sinus Persicus*, Arab. mare اَلْأَحْضَر *al-achzar*, i.e. viride. Bochart.)

“ the Irish) is of such clear water, that any one  
 “ may see the white stones at the bottom, but  
 “ the waters of *Khazar* are dark coloured.” In  
 another place he says, “ In *Khazar* there is a  
 “ city named *Asmid*, which has so many orchards  
 “ and gardens, that, from *Derbend* to *Serir*, the  
 “ whole country is covered with them; many  
 “ produce grapes.

Such a soil and situation might well be named  
*Eatal*, that is, pleasant, delightful, by the *Aire-*  
*Coti*, corresponding with the Arabic *آتل* *Atel*,  
 and *عيطول* *Aitol*, *gaudium cum securitate, bona*  
*et commoda mundi* (Gol). And this name is  
 corroborated by the Irish synonymous *Rofs*, plea-  
 sant, whence the river *Rofs*, that conveys the  
 Barrow into the *Suir*. “ *Nomen fluvii, in Arme-*  
*nia, quem Araxem Græci vocant, neque fuit*  
*aliud, neque nunc est, quam روس Ros, aut*  
*Rus, unde Araxem fecere Græci. Elidresas,*  
*postquam hunc Araxem descripsit, septimam cli-*  
*matis partem ingreditur, et de نهر روس Nahar*  
*Ros agit, cui nomen sit آتل Atel, hoc est Volga.*”  
 (Gol.)

*Bartolan*, or *Partolan*, called his *Cu sealcc*, or  
 hunting-dog, *samar*, names evidently derived  
 from the Arabic *ثم sam*; *sam-sam* is a hunting-  
 dog, *canis venaticus* (Gol.); but the word *Sealcc*,  
 which implies hunting in general, as it is never  
 done without dogs, refers to the Arabic *سلوقي*  
*Saluki, canis venaticus*: “ *Dicitur à Saluk urbe*  
*Faman,*

*Jaman*, i. e. *Arabiaë felicitis*." (Gol.) For this we have also the authority of *Damir* and *Alcamus*, two respectable authors; but I should rather think the city received its name from the species of dogs bred there. In like manner *Eallac* and *Teallac* (T prefix) is a hearth, a forge, and, like *luchd*, a kettle, also signifies a *family*, because every hearth or family paid a fire-tax to the church; all fires being extinguished one day in the year, and relighted from the holy fire, in every district; and this also we find is Arabic; *هالكي* *halaky*, *faber ferarius*, *politor*, *petito nomine* ab *HALAK* ben *Amru*, ben *Asud*, *qui primus utriusque operis apud Arabes dicitur fuisse autor*. (Gol.) In like manner *Gou*, the famous smith of Irish and Persian history, implies a forge, as well as a smith.<sup>m</sup>

If the reader will now turn to my Vindication, (p. 187), to the story of *Gou*, the blacksmith, of his heading a rebellion, and hoisting his apron as a standard of revolt, headed by *Duach* (the Persian *Gou* and *Dabac*), he must be convinced that, fabulous as these parts of history appear to be, our *Aire-Coti* must have been the same as ancient Persians, as Irish history sets forth.

We have now conducted *Partolan* into Iran. "Between the Caspian Sea and the Persian," says Bailly, "we find a nation, which, in point of

<sup>m</sup> Hence *Gour*, vulgò, a smith; *Scang-gour*, strolling smiths, vagabond tinkers, gypsies, who in general follow that trade. See Essay on the Origin of the Gypsies.



“ of antiquity, is at least equal to the Chinese ;  
 “ I mean the *Persians*, the worshippers of fire  
 “ and of the sun. The Persian empire, and the  
 “ foundation of Persepolis, I have demonstrated  
 “ to ascend to 3209 years before Jesus Christ ;  
 “ but it is to the north of Caucasus we ought to  
 “ look for the origin of the Persians.

Perfas Scythas fuisse ostendimus, says the  
 learned Campeg. Vitringa. (Obs. Sacr. p. 84.  
 “ Des espèces de Scythes errants, fortis du mont  
 Caucase, commencent à se repandre dans les  
 plaines de l’Assyrie. (Evenemens de l’histoire  
 d’Assyrie dont on ne *peut fixer la Chronologie.*”  
 (Gebelin.)

Hence we find our Aire-Coti took possession of  
 Iran in all directions. “ The Persians, who  
 “ refounded the empire 530 years before our  
 “ æra, seem to have been the old *Scythæ* of  
 “ Persia, strengthened by accessions of the *Indo-*  
 “ *Scythæ*, and from the Scythian territories on  
 “ the east of the Caspian.” (Pinkerton, p. 38.)  
 On the emigration of the Scythians, vast num-  
 bers remained in Persia, and were known by the  
 name of Persians, as at this day. Herodotus is  
 a sufficient witness, that the Scythians did not  
 originate from Scandinavia, but from present  
 Persia. (Ibid. p. 29.)

Bayer, in his *Chronologia Scythica vetus*,  
 (Comm. Acad. Petrop. V. 3.) gives the follow-  
 ing origin of the Scythians, agreeing perfectly  
 with Irish history. “ Originem gentis Scythicæ,  
 “ ut

“ ut in compendio dicam, quæ prolixè à me sunt  
 “ explicata, sic ferè informatam animo habeo.  
 “ Majores eorum ab Caucaſo Armeniæ, primo  
 “ *Auſtrum*, poſtea *Oriente*m petiïſſe, ita ut a ſiniſ-  
 “ tris haberent littora Caſpiæ, denique flexiſſe  
 “ borcapoliatem, et in orientalibus Volgæ regioni-  
 “ bus conſediſſe; hic verò illam conditam et diſ-  
 “ perſam multitudinem, mille annis ante Darii  
 “ expeditionem Scythicam.”

This perfectly agrees with Irifh history, which leads Partolan to *Soghdu*, on the eaſt of the Caſpian, while he was afterwards joined by others from *Eatal*. *Soghdu*, in Irifh, ſignifies the delightful country; the Perſians, and all oriental writers, agree, that it is one of the moſt delicious plains in the world, and one of the four paradifes. Sophronius ‘Scythis addit *Sogdianos* et *Sacas*. (Bayer.)

Here, ſays the Liber Lëcanus (copied from a more ancient MSS.), Partolan left his wife and family, while he went in purſuit of other conqueſts; but his eldeſt ſon aroſe, and murdered his mother, and all the family, whom Partolan had left to take care of *Sogdiana*; for which reaſon the ſon received the opprobrious name of *Taolmac* (murdering ſon); and, in the ſixth year of the reign of *Ninus*, a plague deſtroyed his race for this wicked aët.

We next find them in the *Penjab*, or the ſources of the Indus, in the Paropamiſus mountains, to which they gave the name of their original ſettlement,

settlement, Caucas, *i. e.* the mountains of Cas, where they were known by the Arabs under the name of *Haital*, and by the Greeks, νότοι Σκυθαι, Southern Scythians.

*Haital*, Scytharum Indorumque genus potentia quondam celebre. (Gol. Gig. Camus)

“ Les *Haitelab*, que nos anciens geographes  
 “ appellent *Indo-Scythæ*, peuples qui habitent  
 “ les provinces de *Candabar*, de *Tibet*, et de  
 “ *Barantolah*, après avoir secouru *Cobad* pere de  
 “ *Nouschirvan*, et l’avoir retabli dans ses etats,  
 “ dont il avoit été dépouillé, voulurent se main-  
 “ tenir par force dans les provinces de Perse;  
 “ mais *Nouschirvan* les en chassa, et les contraig-  
 “ nit de repasser la montagne de *Paropamisus*,  
 “ d’ou ils étoient fortis.” D’Herbelot.

“ According to Tzetzes, the Colchians were a tribe of these Indo-Scythians (in Lycoph. V. 174), of which hereafter.

Berosus says, the Indo-Scythæ settled on the Indus and Ganges in the fortieth year of Belus, the Nimrod of the scriptures. The great affinity betwixt the Indo-Scythian Irish and the Hindoostanee, is a clear proof of their long residence in India. Not only the adjuncts are the same, as I have shewn in my Prospectus, but those essential parts of speech, the auxiliaries, are the same. *Cuiram*, *deanam*, *leanam*, in Irish, are *kurna*, *dena*, *lena*, in Hindoostanee, and used in both languages in the same manner; and *deana*, softened

tened to *dheana* (*yeana*), become *yena* and *ana* in the Hindooftancee.

Ptolemy places them in the Penjab, and on both fides the Indus; and Dionysius describes them by their patronymic name, *Ara-Cotii*, for they called themselves *Aire-Coti*, and *Aiteac-Coti*, meaning, noble shepherds, ancient shepherds, honourable shepherds. *Aiteac* has the same meaning in the Chaldee and Arabic; Ch. עֲתִיק *atek*, Ar. عَتِيق *atyk*, and عَاتِق *atak*; and hence the Greeks called the Pelasgi (who were Scythians) Ἀττινῶν—non ab urbe *Athenæ* nec ab *Athride*, sed ab עֲתִיק *atik*, quod in lingua Ebræa *antiquus* notat, vocabantur eadem Ἀττινῶν, quam vocem dum Hesychius explicat τὰ ἀρχαῖα ἐπιχώρια, antiqua et domestica—*Pelasgi* Scythica gens fuerint—Cadmeos non fuisse sed *Pelasgicos* seu *Scythicos*—facile concludimus. *Pelasgos* Scythicam gentem fuisse. Univerfa Græcia olim *Pelasgia* appellabatur; etiam *Pelasgi* apud poetas pro univerfa Græcorum natione poni solent. *Atticos* origine fuisse *Pelasgicos*. (Ihre. Proem. xxi. xxxviii.)

In their descent of the Indus, our *Aire-Coti* mixed with *Fir Bolg*, the viri *Bolgi*, the *Bologues*, or the *Sindian Booloojas*, as they are named in the map of ancient India.<sup>a</sup>

In Dunn's Atlas of Persia, we find the province of *Fars*, bordered on the east by that of *Kerman*; more eastward is *Nedha*, and to the east  
of

<sup>a</sup> Published by Faden, London, 1797.



of this is the province of the *Beloges*, extending from the Indian ocean to *Touran* or *Scythia*.

Ebn Hawkal, in describing *Sejestan*, a province bordered by the desert of *Makran* and the river *Indus*, describes a people, living there in his time, of the *Tartar* or *Scythian* race; “ The *Khbilijians* “ are of a Tartar race, who, in *ancient times*, “ settled in this country, between *Hindooftan* and “ the borders of *Sejestan*.—They resemble the “ Tartars in personal appearance, and retain the “ dress and customs of that nation.” (Ebn. Hawkal, p. 207). Adjoining to these were the *Bologues*, whom Mr. Wilford thinks of Tartar race also. Sir William Jones thought them Arabs. The *Bologues* extended themselves to *Dalli*; a very ancient kingdom, says d’Herbelot. It is remarkable, that the *Bolgs* of Ireland were descended of *Dela*, according to Keating, p. 8.

The *Bologues* were a wild and ungovernable nation of Arabs, of the tribe of *Hejaz*, who were known to have a disposition for war and shedding of blood, a love of slaughter and violence, and a spirit of danger and of hatred. (Ebn. Hawkal, p. 291.) A race, says Sir William Jones, that have continued, we know, from the time of Solomon to the present age, by no means favourable to the cultivation of arts; and, as to sciences, we have no reason to believe that they were acquainted with any. (On the Arabs. *As. Res.*) And such was the character of our Irish *Fir Bolg*.  
Reliquos

Reliquos Arabiæ finibus egreffos Indiæ regiones occupaffe. (Pococke Spec. Hif. Arab. p. 240.)

If the Bologues were Arabs, it is not furprising to find the language of our Aire Coti fo replete with Arabic as I have fhewn it to be, in my Proſpectus of an Irifh Dictionary, eſpecially as we ſhall find preſently, that they again colonized with the *Fir D'Oman*, of the *Muir glas*, or *Viri Omani* (the Omanite Arabians) of the Green ſea or Perſian gulf.

“ In examining the origin of nations, language  
“ is an infallible criterion; language is a moſt per-  
“ manent matter, and not even total revolutions  
“ in nations can change it.” (Pinkerton.)

It muſt have been from ſimilitude of language, that Eufſtathius and Euſebius derived the Scythians from *Gebol*, one of the ſons of *Jocktan*, the original of the ſtock of the Arabs; and Mr. Pinkerton from this authority aſſerts, it is the line of *Shem* down to *Sereg*, and not of *Ham* or *Japhet*, who are marked as Scythians; he adds, it is historic truth, that the *Pelaſgi* and *Hellenes* were Scythians.

M. Dupuis derives the *Pelaſgi* from the *Æthiopians*, becauſe they had the ſame deities as the Egyptians, viz. *Hercules* and *Pan*, or Faun. The Scythians of Colchis were called *Æthiopians*; ſo far he is right.

The pagan Irifh had not only *Sóm*, the *Ægyptian Hercules*, and *Pan* or *Phan*, *Fan*, but moſt  
of

of the deities of the Hindoos, many of which have been frequently enumerated by me; and their altars still exist in Ireland under their names. By the mode of argument used by Dupuis, the Irish may be said to be Hindoos; but these deities they knew, either by mixing with those people in their route from Sogdiana to the Indus, or, the Scythian mythology was the foundation of the Brahminical.

In the preface to my *Prospectus* of an Irish Dictionary, p. xxiii. is a list of eighteen deities, in common with the Pagan Irish and the Brahmins. The travels of *Sonnerat* and *Dugrandprè*, in India, have disclosed two others of considerable note in Irish mythology, viz. *Seanon*, and *Dearg*, or *Dirg*.

It is worthy of remark, that the two greatest rivers in Ireland, the *Seanan* (Shannon) and the *Suir*, are the names of the two greatest rivers in India, viz. the *Ganges*, and the *Indus*, or *Sindb*. In the Hindoostanee, *Gang* is a river, and, by preeminence, *Gangà*, *Gunga*, the Ganges (Gilchrist). *Suir*, in Irish, signifies water, river; in Chaldee and Phœnician, שׁוּר *Súr*. Hence the Euphrates about Babylon was named *Súr*; in O. Persian, *Súr*, water; in Syriac, *Zur*, wells, fountains; in the Zend, *Zúr*, holy water. Hence in the Irish Brehon laws, *Suire agus Bìotha*, drink and food; *Bean-dea Suir*, an aquatic goddess; *Suire*, i. e. Muir-Diu-can, *Suire*, a singing deity of the sea (O'Clery); *Suire*, sea-nymphs,

mermaids (O'Brien, Shaw), such as *Dearga*, of whom we are going to speak.

The Seanan (Shannon), in Ireland, it is said, received its name from a holy man of that name, who, as report goes, was converted by St. Patrick, and made Bishop of *Catai* (now Scatterry). The name Seanan was sacred with the Pagan Irish; and some one, who was converted by Patrick, and was made Bishop of *Catai*, took on him the name, and was foisted into the Calendar of Saints in after times.

Inis-Cathy is an island, situated towards the mouth of the river Shannon, between the Co. of Clare and Kerry; it was also called *Cathaighinis*, and since named Scatterry, or Scatterry. According to monkish tradition, St. Patrick founded a monastery here, and placed St. Senan over it. It is said to have been made an episcopal see at a very early period, from which time, till long after the Reformation, *no woman was permitted to set her foot in it*. It was united to the see of Limerick about the year 1190. The monastery was frequently plundered by the Danes. In the days of Queen Elizabeth this island contained eleven churches; the remains of seven, besides a *round tower*, are yet to be seen. This is now a rectory in the diocese of Killaloe. (Seward's Topogr. of Ireland.) At Glendalough, an ancient bishop's see, now united to that of Dublin, are seven churches, and two round towers. At Clonmacnois are seven churches, and two round towers.



towers. In an island in Lough Dearg, in the river Seanan, are seven churches, and a round tower; all towers to contain the sacred fire. This conformity of seven churches must have succeeded so many pagan altars, the foundation of which, I think, we may trace in the Brahminical religion. “Fire! seven are thy fuels—seven thy tongues—seven thy holy fages—seven thy beloved abodes—seven ways do seven sacrificers worship thee—thy sources are seven. Fire is called in the Veda *Sapta-chita*, which seems to allude to seven *consecrated hearths*.” (Religious Ceremonies of the Hindus, Af. Ref. Vol. 7.) And still further in scripture. “And God met Balaam, and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the Lord put words in Balaam’s mouth, and said, thus thou shalt speak. Surely there is no enchantment against Jacob, neither is there any divination against Israel. And Balaam said to Balak, build me here seven altars.” (Numbers, xxiii.)

“Take a bullock of seven years old—the blood was to be sprinkled seven times—going round Jericho seven times with seven trumpets.” (Judg. vi. 25.) “They brought seven bullocks for a sin offering.” (2 Chron. xxix. 21, 24.) “Seven bullocks for a burnt offering.” Job, xlii. 7.

“One of the names of the Ganges was *San-non*, because it ran by the garden of the saint,

“ or *penitent*, *Sannon*. The *Ganges* (or *Genga*,  
 “ the goddess) received orders to follow the  
 “ track of *Baguiradan*, who went before her;  
 “ they passed by the garden of the penitent  
 “ *Sannon*. The holy man, fearing the torrent  
 “ would wash away his garden, reduced the  
 “ water to a little globule, and swallowed it.  
 “ This did not discourage *Baguiradan*; he did  
 “ rigorous penance in honor of *Sannon*, and he  
 “ poured the *Ganges* out of his ear.” (Sonnerat,  
 L. iii. p. 277.)

The *Seannan* of Ireland (vulgo *Shannon*) runs into the lake of *Rhèa* (Lough *Rhèa*). This was a *Titanis*, or a diluvian goddess; she was *Diana*; the *Regina undarum* of Artemidorus, Pausanias, and Strabo. *Rhea* was the mother of *Neptune* (Diodorus). After passing this lake, the *Seannon* enters the lake of *Derg* (Lough *Derg*), another aquatic goddess; whence the lake is called *Dearg-ait*, the abode of *Dearg* (O’Brien). Below Lough *Derg* is *Kill-da-loo*, the temple of the two altars, in honor of the two deities. From hence, the country on each side was named *Limneach*, the present Irish name of the county and city of Limerick; hence *Leam-bain*, the river that runs out of Killarney lake. *Limnatis* implies a maritime deity. The word *Λιμνη* is applied to the sea by Homer (*Iliad*, xiii. 21. *Odyss.* iii. 1.). Above these is *Ath-luan*, or *Athlone*, i. e. *Luna renovata*, for *Diana* or *Luna* was *Rhèa*, the moon. *Lunam*, eandem *Dianam*, eandem

*eamdem Cererem, eamdem Junonem, eamdem Proserpinam* dicunt. (Servius in Virg. Georg. L. i. v. 5.) Lucian says the same of *Astarte* and *Rhea* (de Dea Syr.); and *Rè* in Irish is synonymous to *Luan*, i. e. the moon. There is no place in Ireland where the *Cabiric* deities can be traced so well as on the Shannon.

In the travels of M. *Degrandprè*, we have the following account of the aquatic divinity, *Dearg*, or *Dourg*.

“ The Ganges has been held in most profound  
 “ veneration, ever since *Dourga* precipitated her-  
 “ self into it; at least this is the tradition. This  
 “ lady, they say, was a great legislatrix. In her  
 “ advanced age she descended into the *Ganges*,  
 “ and now dwells in the bed of that river. In  
 “ consequence, the supreme blessing of this life is,  
 “ to bathe in the river, and to drink of its water,  
 “ which has the virtue of purifying the soul and  
 “ body.”

“ The history of *Dourga* has given rise to a  
 “ superstition, to which many miserable wretches  
 “ have been the victims. They are persuaded,  
 “ that every one drowned in the Ganges enjoys  
 “ eternal felicity, and that they would not have  
 “ been drowned, but by the will of this secon-  
 “ dary deity; therefore, instead of giving assist-  
 “ ance to the unfortunate, who perishes in this  
 “ manner, they wish him all happiness, and re-  
 “ commend

° To take a dip in the Shannon is a vulgar adage, that certainly arose from this pagan custom.

“ commend to him to make no effort to save  
 “ himself. *Dourga* is held in great veneration ;  
 “ her feast is annually celebrated in the month  
 “ of October ; it lasts three days, when all is  
 “ gaiety and mirth ; her image is enclosed in a  
 “ small niche of clay, ornamented with flowers,  
 “ bits of tinsel, and such trumpery. During  
 “ two days they pay her every respect and ado-  
 “ ration, but on the third day the scene changes ;  
 “ they abuse her, call her whore, and expose the  
 “ naked breech to her, loading her with all man-  
 “ ner of curses, which concludes with hoisting  
 “ the figure on their shoulders, and marching in  
 “ procession to the banks of the Ganges ; with  
 “ hideous yells and shouts they cast her into the  
 “ river, and abandon her to the current. The  
 “ meaning of this festival is not easily to be con-  
 “ ceived. My Sercar, a Brahmin, said, that  
 “ *Dourga’s* feast was instituted, not only to per-  
 “ petuate and honor her memory, but to attach  
 “ the vulgar to a devotion, the object of which  
 “ was, to sanctify the Ganges, and thereby con-  
 “ secrate bathing, &c. ; but, as she was not a  
 “ god, there was no crime in those ridiculous  
 “ ceremonies, which taught the vulgar, that  
 “ *Brama* alone was to be worshipped by mor-  
 “ tals. This unsatisfactory answer was all I could  
 “ obtain. It was the only religious ceremony I  
 “ had seen in India, that passed from adoration  
 “ to insult.” (*Voy. dans l’Inde & au Bengale*  
 par Degrandprè, 1790. T. ii. p. 63.)

Captain



Captain Turner describes this *Pooja* of *Durga* in another manner. “ An effigy of *Durga*, in  
 “ combat with *Soomne Soom*, the chief of the evil  
 “ genii, is exhibited, during this period, amidst  
 “ a most gaudy group of evil genii and auxiliary  
 “ gods, forming a picture, in alto relievo, suffi-  
 “ cient to fill the breadth of a large saloon, as  
 “ shewy as brilliant colours and tinsel ornaments  
 “ can make it. This effigy is removed on the  
 “ last day at noon, and conveyed in procession  
 “ to the Ganges, where *Durga* and her associates  
 “ are committed all together to the deep.”  
 (Turner’s Account of his Embassy to Tibet.)

There are two lakes and one river in Ireland named after *Durga*; one in the county of Donegal, remarkable for the purgatory of St. Patrick; another through which the Seannon passes, in which is an island, with seven churches, and a tower.

“ At the distance of twelve cose from *Haby-*  
 “ *hamo*, in the Soobah of Cashmeer, is a river  
 “ called *Pudmutty*; on its banks is an idolatrous  
 “ temple of stone, dedicated to *Durga*.” (Ayeen Akbery, V. ii. p. 136.) Thus, we see, *Durga* was not confined to one river in India, more than in Ireland.

“ Ridetis temporibus priscis Persas fluvios coluisse.” Arnobius was mistaken; it was the deity of the river, not the river, that was worshipped.

The Brahmins still offer human sacrifices to *Calee*, as Gilchrist informs us; they do the same

to Dourga, as may be collected from the following extract.

“ That country can never be called civilized,  
 “ where the priest stands before the altar of his  
 “ idol, with his hands reeking with the blood of  
 “ the newly slaughtered victim ; whose laws per-  
 “ mit the son to expose to the flood the being,  
 “ who gave him birth, when oppressed by years,  
 “ and unable to labour for the support of his  
 “ life : where the youthful widow is compelled  
 “ to finish a short life upon the pile of her de-  
 “ ceased husband, or else must survive his loss in  
 “ ignominy or servitude ; where human sacrifices  
 “ are offered up to appease the demon of de-  
 “ struction ; and where the woman, who has  
 “ been long barren, offers her first born to her  
 “ God, by exposing it to the birds and beasts of  
 “ prey, or *suffering it to be carried away by the*  
 “ *flood of the Ganges.* Many of these unnatural  
 “ cruelties were perpetrated publicly, in the pre-  
 “ sence of Europeans, at the last Hindoo festival,  
 “ in the island of Sangor, in December 1801.”  
 (Mr. Newnham, *Essays by the Students of Fort*  
*William, Bengal.* Calcutta, 1802.)

*Soomne Soom*, the chief of the evil genii, mentioned by Turner, is the *Saman* of the pagan Irish, the judge of hell, who rewarded or punished the departed by metempsychosis, according to their good or bad deeds in this world. The place of his abode may be called *Saman-ait*, like *Dearg-ait* before. His festival is still kept in  
 Ireland.

Ireland on the eve of *All souls*, called *oidhche Saman*, the eve of Saman, and *oidhche boni*, the eve of affliction. I have given a full description of this festival in my *Collectanea*, No. XII. This is the *Asuman* of the old Persians, and the *Yaman* and *Jamnaut* of the Brahmins. “*Asuman*, selon  
 “ les mages de Perse, le même que *Mordat*,  
 “ l’ange de la mort, ou celui qui separe les ames  
 “ d’avec les corps : les auteurs des paraphrases  
 “ Chaldaïques de l’Ecriture sainte le nomment  
 “ *Malakad’moute*, i.e. l’ange de la mort.” (D’Herbelot.) “ The Hindoos believe that the souls  
 “ of the departed went to *Jamnaut*, a pagoda  
 “ close to *Puttam*, to be transferred into other  
 “ bodies, human or animal, according to their  
 “ deserts.” (Pennant’s *Hindootan*, V. i. p. 61.)  
 “ The wicked (says Sonnerat) will be conducted  
 “ before *Yaman*, the angel of death, and king of  
 “ hell. This incorruptible and severe judge will  
 “ pass sentence, according to the crimes they  
 “ have committed in this world.” (Ch. vii.)

Another name for this deity, in Irish, is *Grudemán*, i.e. *Uatha mor righnae*, the great judge of the grave (Cormac). This is the *Gruteman* of the Persians, alias *Sadda*, angelus mortis (Hyde), the same as *Asuman*.

If the *Aire-Coti*, the ancient inhabitants of these western isles, were not the *Southern Scythians* of the Greeks, and the *Ara-Cotii* of the *Indus*, mentioned by Dionysius P., in what manner shall we account for the numerous deities of the

the Indians being found in the Irish MSS. of seven hundred and eight hundred years old, copied from others still more ancient? Deities of which we had no knowledge among other nations till within a century ago, when our learned countrymen studied the Indian languages, and had communicated that knowledge through the Transactions of the Society of Calcutta, which owes its birth to the late Sir William Jones.

From ancient Irish MSS. it appears that, next to *Crom-cruaghoir*, or *Aosar*, the pagan Irish worshipped *Budh*,<sup>p</sup> and that, from *Daghdae*, the son of *Budh*, descended the *Garmanni*, the Gymnosophists of the old *Brachmanes*.

*Budh* and *Daghdae* are epithets of the sun in Irish; and Pol. Virgil asserts, that *Budh* sprung up among the *Brachmanes*, was one of the *Garmanni*, and introduced the *sun-worship*, and was so called from *Budh*, the sun (see art. SUN in Irish Astronomy). *Budda*, says Sir William Jones, was probably an old philosopher and legislator, highly revered while he lived, and supposed after his death to preside over the planet *Mercury*, while his father (if that be not an astronomical fable) was conceived to be regent of the moon. (Jones, *As. Ref.* V. 3.) In the *Lefguis* language of Caucasus, we find *Bootsee*, the moon; in that of the *Kisti* of Caucasus, the moon is named *Bute*, *Butoo*; which gives reason  
to

<sup>p</sup> See the names of God explained in the Essay on the Gypsic language.



to think the whole account of *Budh* is an astronomical fable, originated with the Scythians of Caucasus. Let it also be recollected that, in Irish mythology, *Phearaman*, the founder of the Brahminical religion, is the son of *Budh*, alias *Seacasa*.

In the Ayeen Akbery, V. 2. we have the following account of this deity." " *Boodh*, who  
 " first taught this religion, has various names,  
 " and, amongst others, *Shak-mun*, and *Shak-*  
 " *muny*. His followers believe that, by means  
 " of his good actions, he gained knowledge, and  
 " at length arrived at the state of *muctat*, that is,  
 " beyond which there is no transmigration; it  
 " ends there. His father was *Rajah Siddoun*,  
 " prince of *Bahar*, and his mother, named  
 " *Maiq*, was delivered of him through her na-  
 " vel. At his birth there shone forth a won-  
 " derful light; the earth trembled, and the  
 " waters of the *Ganges* rose and fell in a most  
 " astonishing manner. The very hour he was  
 " born he walked seven steps, and discoursed  
 " with an eloquence that ravished the hearts of  
 " his hearers. The philosophers foretold that,  
 " after twenty years and seven days, he should  
 " become a monarch, but that, despising the  
 " world, he would prefer retirement, and intro-  
 " duce a new religion. In the manner, and pre-  
 " cisely at the time foretold by the astrologers,  
 " it came to pass, that he turned his mind from  
 " the affairs of the world, and made choice of a  
 " life

“ life of retirement. He gained for his followers,  
 “ people of *Hind*, the sea-ports, *Tibet*, and *Kha-*  
 “ *tai*. From his birth to this time, which is the  
 “ fortieth year of his Majesty’s reign (*Akber*),  
 “ is a period of 2962 years. They say he had  
 “ the gift of prophecy, and could change the  
 “ course of nature. He died at the age of 120  
 “ years. The learned among the Persians and  
 “ Arabians call the priests of this religion *Buck-*  
 “ *shee*, and in *Tibet* they are stiled *Lama*. For  
 “ a long time there have not been any traces of  
 “ them, excepting in *Paigu*, *Dehnafiry*, and  
 “ *Tibet*.”

We know nothing of *Buckshee* in the Irish language; but *Luam* or *Laam* is a priest, an abbot, which plainly proves whence the *Aire Coti* brought this religion of *Budh*, if they were not the authors of it.

“ The Tibetan or *Tangut* is the sacred language of the north of Asia,” says M. Langles; “ in this language is the book of *Boudh* or *Buddha*, founder of Sabiism or Chammanim. “ The Sanscrit contains that of *Brahma*, who “ only altered the dogmas, and appropriated to “ himself the ideas of *Boudh*: in a word, *Brahma* “ was an heretical Budhist or Sabian, consequently much superior to *Boudh*.”

That *Budh* was not the *Odin* or *Wodin* of Scandinavia, as some have asserted, I refer the reader to Symes’s Embassy to Ava, p. 301.

“ The

“ The worship of *Budh* pervaded all the East,” says Kæmpfer, “ and I have strong reason to believe, both from the affinity of the name, and the very nature of this religion, that its author and founder is the very same person, whom the Bramins call *Budha*, and believe to be the essential spirit of *Wishna*, or their deity, who made his ninth appearance in the world under this name. The *Peguers* call him *Samana-Khutama*.” (Hist. of Japan, Book IV.)

“ The religion of Tibet,” says Capt. Turner, “ seems to be the schismatical offspring of the religion of the Hindoos, deriving its origin from one of the followers of that faith, a disciple of *Budh*, who first broached the doctrine, which now prevails over the wide extent of Tartary. It is reported to have received its earliest admission in that part of Tibet bordering upon India, (which from hence became the seat of the sovereign *Lamas*) to have traversed over *Mantchieux Tartary*, and to have been ultimately disseminated over *China* and *Japan*. Though it differs from the Hindoo in many of the outward forms, yet it still leaves a very close affinity with the religion of *Brahma*, in many important particulars. The principal idol, in the temple of Tibet, is *Mahamoonie*, i. e. the great saint, the *Budha of Bengal*, who is worshipped under these various epithets, throughout the great extent of Tartary, and among all the nations to the eastward of the

“ *Berhampooter*.

“ *Berhampooter*. In the wide extended space,  
 “ over which this faith prevails, the same object  
 “ of veneration is acknowledged, under numerous  
 “ titles; among others, he is styled *Godama* or  
 “ *Gowtama*, in Offam and Ava; *Samana*, *Shak-*  
 “ *muna*, in Bengal and Hindoostan; *Dherma*  
 “ *raja* and *Mahamoonie*, in Bootan and Tibet.—  
 “ *Durga* and *Kali*, *Ganeish* and *Cartikeah*, as well  
 “ as many other deities of the Hindoo mythology,  
 “ have also a place in their assemblage of Gods.”  
 (Embassy to Tibet, p. 306.)

All these deities we have found in the ancient manuscripts of Ireland, written centuries before our knowledge of them among the Indians.—Can the reader possibly doubt of the ancient inhabitants of these western isles having been the *Aire Coti*, *Indo-Scythæ*, *Feine*, or *Phoinice*, i. e. Merchants of the East, who settled first in the Mediterranean, then in Spain, and, lastly, in the British isles?

“ Engaged in more interesting pursuits,” observes the learned Maurice, “ and wandering in  
 “ more flowery and beaten paths, the man of  
 “ polished manners and science turns, with cold  
 “ and averted look, from the bleak mountainous  
 “ regions of *Scythia*, and falsely imagines its  
 “ history as barren as the country. Arguing  
 “ upon mistaken premises, and deluded by partial  
 “ and unjust representations, he considers the  
 “ whole race of *Tartars* and *Arabs*, as a genera-  
 “ tion of fierce and intractable barbarians, desti-  
 “ tute



“tute of arts and culture, the decided enemies  
“of all science, and the remorseless destroyers  
“of all its records.” From good and respectable  
authority the learned author proves the very  
reverse to have been the case.

Though it is certain, that Tartary, formerly  
known by the name of Scythia, peopled the  
northern parts of Europe, it is now but thinly  
inhabited, and those fine provinces, where *learn-*  
*ing* and *arts* resided, are now scenes of horror  
and barbarity. (Guthrie.)

As our Aire Coti or Indo-Scythæ settled long  
in Asia, they consequently brought with them  
Oriental topographical names of divisions of terri-  
tories, some Chaldean, some Arabian, some Hin-  
doostanee, and the following will satisfy the reader  
in this respect.

ARA, a tract of country; whence *Ara-cliach*,  
*Ara-glin*, *Tipper-ara*, &c. &c. &c. Ch. ארע  
*ara*, regio, terra. Ar. (أرض) *huré*.

AOI, AI; plural, AOIBH. *Aoi Mac Cuille*,  
now the barony of *Imokilly*, county of Cork.  
Ch. Heb. אֵי *ai*, regio, provincia; whence the  
Greek αἴα. *Aia-Cuphri*, Ægyptus. *Aia-Theophi*,  
Æthiopia. (Mede Disc. 50.) Ar. (أى) *ai*,  
mansionem capere, vel asportare. Hence, *Aoibh-*  
*Laoghaire*, a district west of Muskerry, in the  
county of Corke.<sup>1</sup>

ABI;

<sup>1</sup> Laoghaire. Part of the Laogharians appear to me,  
according to Irish history, to have remained in possession of  
one

ABI; many places begin and end with this name, thought to have referred to some abbey, the very foundations of which cannot be traced: it is the Ar. أبو *abu*; ابي *abi*, country, region, and was imported into Spain and Portugal. (Cardoso, Dict. Geogr. De Soufa, Vestig. de lingua Arab. em Portugal.)

BAR, a district. *Bar-go*, a maritime district, now

one corner of England, after the rest of the Aire Coti were driven to Ireland. According to Welsh history, translated by Mr. Roberts, they came from Gwafgwyn or Gascony.—“The three peaceable settlers of the isle of Britain were, 1st. The *Cymry*, who came with *Hu*, the mighty, who sought for a settlement, to be acquired not by war or conquest, but peaceably and justly. 2nd. The race of *Lloegrians*, who came from Gwafgwyn, who were descended from the original stock of the *Cymry*: and, 3d. The *Brython* (Britons) of a common descent with the *Cymry*.” (Welsh Triad, 5th.) “There can be no doubt,” says Mr. Roberts, “but that the language of the *Lloegrians* was the Gaelic or Irish. It is to this colony we are to attribute the Irish names of mountains and rivers in Britain.” (Sketch of the History of the *Cymri*, p. 52.) The author then observes, that “these *Lloegrians* came from the banks of the *Ligar* or *Loire* to Britain; that the *Lloegrians* had a tradition, that they came originally from *Phrygia*; and, as the *Cymri* came from thence, it might be said they were both of the same original stock.” It appears from Keating, that one of the Irish names for England was *Laogair*; and one of the oldest names of Britain was *Y Fel Ynys*, which is so similar to the old name of *Inis Fail*, (Ireland) or the island of Shepherds, that I make no doubt Britain was so named by the Aire Coti. A. D. 375, Niall led an army from Ireland to France, and plundered the banks of the *Ligair* or *Loire*.

now barony of Bargy, Co. Wexford. *Bari-mor*, the great district, Co. Corke. *Bari-ruadh*, now Barryroe, &c. &c. Probably *Bara-n'aoi*, i. e. a district of the province, formed the word barony. Each county in Ireland is divided into baronies, whence *Baron*, a lord of a district; as Baron of the Cinque-ports. Barons by tenure; as the bishops of the land, by virtue of baronies annexed to their bishoprics. The etymology of *Baron* is very uncertain, says Johnson. Ar. *بهر* *bahar*, an extended district.—Hindu, *Babur*, country, region. Per. *بار* *bar*; as Malabar, Zanguebar, Hindubar.

BUN, root, stock, origin; whence many districts are named, annexed to that of the family, as *Bun-Mahon*, *Bun-Leby*, *Bun-Maidin*, *Bun-Ratty*, &c. &c. Bun, in the *Pehlavi* or old Persian, signifies *stirps*, race, family; (Grotefend on the Persepolitan inscriptions.) I declare, says M. de Sacy, it is a long time since I made out the word *Poun*, in this sense, on many engravings of the *Sassanides* stones. (Mag. Encyclop. N° 20. An. XI.) Hence, the Irish *Bun-cios*, chief rent; rent or tribute paid to the chief.—Hindooftanee, *Bun*, race, offspring; *Buni-Adum*, mankind.—*Bun* (obsolete) also signifies a forest, a wilderness, in Irish, as *Bun-duff*, the Black forest, Co. Sligo.—*Bun-glas*, the Green forest, Co. Antrim, &c.—Hindooftanee, *bun*, a wilderness.

CAOIMH-THEACHT, a county. See H4.

CRITH, aliter CRIOCH, a region. (O'Brien's Dict.) Ch. כורית *corat*, regio. Phœn. כורית *cort*, pro כרא *cora*, regio. (Bochart.)

COR, CORA, CURRA, district; *Cor Cumrua*, *Curra Fionn*, Co. Clare. *Curra-Mairgid*, *Cora-Anna*, &c. &c. Phœn. כרא *cora*, as before. Per. كوره *koureh*; as, *Koureh-Istakar*, the district of Istakar. (D'Herbelot and Ebn Hawkal.)—Syriacè *Cor* significat regionem; (Gymnaf. Syriacum.) Hence *Carra-reigh*, alias Melcombe-regis, in the county of Mayo. See MEILLIOC.

CUAI, a country. Ar. كوي *kooi*. See CUA.

CARN, a province; i. e. *Cuai-ran*, a division of the country. Ar. قرن *kcrin*, a tract. Hence *Dun-kerin*, county Tipperary, and many others.

CIORCAR, a district; CORCAR, the same. Phœn. כרר *cicar*; Per. سرکار *surkar*. Hence, *Corcai Baiscne*, &c. Co. Corke.

COSTI, a maritime district; sea shore. Ar. قاصية *kesit*, coast, shore, district.

CUICC, CUIG, a province; not because *Cuig* signifies five, and there were once five provinces in Ireland. Ireland was originally divided into two, and then into four; from each of the four a part was taken, to support and maintain the great festivals and sacrifices at Tarah. Phœn. חוג *choug*. Ch. חוז *chouz*. Heb. חק *chok*, provincia. Hindoost. *Chuk-la*, a province.—

Veteres



Veteres appellabant extremum Italiæ promontorium חק כתיב *chok cittim*. (Bochart.).

CINE, and with the common prefix *Macne*, and with the suffix *Al*, offspring,

CINEAL, a tribe, flock of people. *Cineal-am-bailge*, *Cineal-aoba*; Phœn. קנה *kena*, מקנה *mekna*, greg. Ch. קנה *kene*, generatio. Syriacè *Cenoa*. Dicitur de iis, qui de nomine ejusdem heri et conditionis nominabantur. (Gymn. Syr.) The termination *al* is the Ar. آل *al*, offspring, posterity, race, progeny, family.

CILL, CEALL, a temple, a fire tower, a place of devotion, gives name to several districts, as *Kill-Canice*, *Kilkenny*. In the Tamul language, *Coil*; Sanscrit, *Coil*, a temple.—“*Manar Suami* or *Canier Coil*. *Canier* signifies a virgin, (Ir. *Caini*) and *Coil* signifies a temple.” The root I think is in the Chaldee חלה *chala*, orare, congregatio, coetus, ecclesia, collectio hominum. “*Suami* is a deity now unknown.” (Sonnerat, V. I. p. 184.) Probably the *Sóm* of the Irish, i. e. *Hercules*.—*Manar* signifies fire. “*Minar*, in Turkish, signifies a high tower attached to the mosques; but, in Punico Maltese, it signifies fire, illumination.” (Agius, de Pun. Malt.) They were originally fire towers, as we shall prove in the following pages, Art. TOWERS.

CIORAN, a shore, coast, margin, bank, boundary. Hence lough *Ciaran*, a lake in Kerry, adjacent to the shore. Per. کران *keran*, shore, coast, bank, boundary.

**CUA**, a district, town, village, settlement. *Cua-naght*, alias *Eile-nacht*, now *Connaght*, the settlement of Naght, the family and dependants of Naght; as *Eile O'Carrol*, *Eile O'Hagarty*, &c. Ar.  $\text{قاهل}$  *ehl*, people belonging to any particular person, place, lord, master, spouse, domestics, family. *Aoul*, portion d'une horde, qui comprend les vassaux relevant du même noble. (Tott's Tartar.) *Il* en Turc signifie pays, province. (d'Herbelot.) Hence, in the Antiquities of Spain, we read of *Ili-turga*, *Ili-bara*, *Ili-pa*, &c. &c. Per.  $\text{كوي}$  *kui*, town, village, farm, district.

**CLANN**, children, tribe, the name of several territories from *Lean*, a child, *Luan*, a son. *Clan Breasfil*, Co. Armagh; *Clan Aoidhe buidhe*, now *Claneboy*, Co. Antrim; *Clan Colman*, Co. Meath, &c. The Strongbonians adopted the word on their settling in Ireland; whence *Clan Rickard*, the country of the Burks, formerly *Maonmhuigh*. Hindooft. *cool*, a clan; *lan*, a son; *lounda*, to generate. Ir. *clain*: Etruscan, *clan*, son, child; *clan*, natus, filius; filium innui docet Etrusca. (Amadutius Alp. Vet. Etruf.)

**DAR, DAIRE, DERRI**, houses, a district. *Dair Colgac*, the district of Colgac, now *Londonderry*. (Ware.) Ar.  $\text{ديار}$  *dear*, *diyer*, districts, mansions, houses. *Diyar Bekr*, the country anciently called *Mesopotamia*.

**DU**, land, country. *Du-hallo*, now a barony, Co. Tipperary; *Du-na-gail*, now *Donegal*.

.Ar.

Ar.  $\odot$  *dih*. Hind. *du*; hence *Inddu*, *Inddu-stan*, the country of the Ind.

EILE. See CUA. Add, *Ili*, *priscâ Hispanorum linguâ*, oppidum significavisse. (Ambrosius Mor.)

FATH, FA, FAHA, a field, a tract, a district.

Ch. פה *pha*. Heb. פאה *phea*, vel פאת *pheath*, regio, ora, plaga. In Irish it is often joined to the names of the points of the compass.

FAL, a region; from *Fal*, a king, a prince.

Ch. פלך *phalach*, regio, provincia; פולה *phola*, magnates. (D. de Pomis.) Ar. فبال *fail*, nobility; وال *waal*, princes; ועל *waal*, a noble.

FAIRCE, a division, parish, diocese, episcopal see; *Fairce-ban*, an uncultivated district. Ar. يبان *iban*, a desert; *Gé Fairce*, a boundary, i. e. a land-division; hence *parochia*, and English park. Ar. فرق *fark*, divided, separated.

Bishop Gibson, in his *Camden*, V. II. p. 732. has given the drawing of a stone in Wales, called *Y-maen-bir*, the chief's stone, in Welsh. The inscription, if rightly copied, is  $\Upsilon \epsilon \Upsilon \mu \sigma \eta \eta$ ; the characters are Irish, and I think intended for  $\Sigma \epsilon \Upsilon \alpha \mu \eta \eta$  that is, the boundary-stone of the land; and must have been erected when the Aire-Coti, or old Irish, were in possession of that country.

GARAUN, a forest. Ch. אגריין *agarium*, sylvestris.

GEIL,

GEIL, a wood, a woody country. *Geilt*, a wild man living in the woods.

GLIN, a valley full of trees and water. Ar. غيل *ghil*, sylva, nemus, multæ denfæque arbores. (J. Scheid.) غيل *ghilon*, a valley full of trees. (Richardson.) Multæ denfæque arbores, easque alens, et aquam continens vallis. (Gol.)

GORI, GARRHA, GORT, a plain, a level country, a garden, a field. Ar. *gaur* and *gour*. This word, signifying properly a plain, and a country lower than the surrounding, is given to many provinces of Asia. (d'Herbelot.) Hence *Gowran*, *Gorey*, *Gort*, *Glin-caum*, *Gilcagh*, *Glin* of the Downs, &c. &c. &c. places well known in Ireland. See Stewart's Topogr. of Ireland.

HI, HY, I; tribe, family, district. *Hy Failge*, *Hy Macuain*, *I Maine*, *I Drone*, names of districts and baronies. *I'frion*, hell, the territory of *I'frion*. Ar. عفر *ifron*, the devil. Ar. حي *hy*, familia, pars magnæ tribus. And when these tribes were brought together in *caoimheacas*, i. e. society, the country was reduced or divided into *caoimheacht*, a county. Ar. قوام *kawam*, connection, joining together, constitution of any thing.

ITH, IT, IATH; a country, tract. *Ith-ross*, *Iath O'Neachach*, the south of Co. Waterford. *I d'ailt*, the country of hills, the name of Italy  
in



in Irish. Ar. حیطه *betab*; Hindooftanee, *ibatu*, a country. Ch. בית *bit*, a body of people. Ar. بايت *baiat*, congregati fuerunt inter sese. In the Shilhi, Berber, or mountain language of Barbary, a people, I think, descended from Nemed, a leader of our Aire-Coti, or Indo-Scythæ, *Ite* signifies a country. These *Shilhi*, the Arabs say, were descended from *Amelekites* and *Canaanites*, that the Israelites had formerly driven from Palestine (D'Herbelot); so far corresponding with our *Feine* or *Phœnice*. In their language, *Ite* signifies a district, a province; hence *Ite ben Omoran*, *Ite Otta*, *Ite Stuckey*, *Ite Achas*. (See my Vindication, where their dialect is compared with the Irish.) Hence the *Benjamite*, *Hivite*, &c. &c. of S. S. Linguâ Shilhenfis in plus viginti provinciis regni *Sus* in Barbaria meridionali, quæ omnes *ite* præfixum habent, uti inter Hebræos sub lege, *ita* Benjamin pro Benjamitæ, *ite* Hivi pro Hivitæ. (See Vindication, p. 111.)

IBH, a tribe; a territory, when prefixed to the name, as *Ibh-Eachaich*; *Ibh-Laoghair*, county of Cork; *Ibh-Failge*, in Leinster. See O'Brien's Dictionary, wherein he has enumerated many others. *Ibh-laian*, Leinster, whence the *Eblana* of Ptolemy, i. e. Dublin, capital of Leinster, i. e. *Laian-is-tir*. Ch. Heb. אב *ab*, pater undè אב *ibh*, tribus, pars populi, qui ab eodem patre

patre geniti erant. (Thomm). אִבְּ חֻשׁ *ibh Chus*, the tribe of Chus. Hence *Evechous*, the first of the kings named Chaldean, 2500 years before our era.

LUCHD, a people, synonymous to *ibh*. Hindooft. *luk*, *log*; Ar. لَكَاة *lakaba*. As the Scythians and Tartars reckon their tribes by fire-places, and kettles boiled on the same, so *Luchd*, in Irish, signifies a kettle. See p. 10.

MEILLIOCH, country, region, the map of the world, the globe of earth; Hindooft. *Mulk*, country, region. See COR.

MAGH, a plain, a level country. *Magh Breagha*, now Fingal; *Magh Druchtan*, Queen's county, &c. &c. Perf. مَآغ *magh*, a level country, producing (مَآغ *magh*) herbs, grass, meadows. Hence the Irish *Iom-maigh*, fattening ground, low. champaign country, from *im*, or *iom*, pronounced *eem*, fat, butter. Ch. חֶמָּה *hema*, pinguedo, five flos lactis unde fit *butyrum*, et inde metonymicè *Butyrum*. (Buxt.)

MUINTIR, a tribe, and its possession. *Muintir Eolas*, &c. &c. Ar. مَآن *man*, family; دِيَار *diar*, country.

MONA, a district; Ch. מוֹנָה *mona*, regio.

MUHAN, the same. Egypt. *Munhan*, provincia.<sup>r</sup>

NAUL,

<sup>r</sup> Hence *Tuath-muhan*, the north district, now Thomond; *Oir-muhan*, the east district, now Ormond, &c. &c.

NAUL; *the* Naul in the county of Dublin.

Néal; *the* Néal in the county of Mayo. - I think these words signify a district; in the Hindoostan, *Nal* is a district.

POBAL, POBL, a people; prefixed to names, is often given to the territory they profess. Hence *Pobul i Ceallachan*; *Pobul i Briain*, &c. Ar. *طبل tubl*, people. T is commutable with P, as *toll*, vulgo *poll*, a hole (O'Brien).

ROUTA, a herd, a tribe of people. *Ruta Burcach*, the tribe of the Burkes; it is not applied to topography.

SLIOCHT, progeny, generation; is often prefixed to the name of the tribe, to denote their territory. Ch. *שְׁלֹחַת Shlochut*, propagines. *Sleacht*, and *Sleachd*, the same, as *Sleachda Eogain*, part of Ulster.

SIOL, seed, issue, tribe, clan. *שִׁיל Shil*, a son, from *שָׁלוּ shilou*, the emblematical copulation, (according to Hutchinson, Vol. vi. p. 213, 220).

SEBT, SEPT, a tribe, a clan. *Sebt-tuise*, the chief and his tribe, or, the tribe and its chief. It is a word of Irish origin, says Dr. Johnson. *שֵׁבֶט sebet*, tribus. “ *שֵׁבֶט sebet*, a staff  
“ or stick, whether such as magistrates carried  
“ in their hands, or common ones. Gen.  
“ xxxix. 10. The *שֵׁבֶט* shall not depart from  
“ Judah till *Shiloh* come. Verse 16, as one  
“ of

“ of (שבטי *sabti*) the tribes of Israel. Each  
 “ tribe had a staff, or was a body corporate,  
 “ with a supreme magistrate over them, who  
 “ was the first-born of the tribe.” (Bate.)

Each Irish noble had his antiquary, who enrolled the deeds of his *Sept*. (Mac Curtin's Hist. of Ireland.) Ch. שבט יהודה *Sebet Jehuda*, Tribus Judæ. (Buxt.)—This word was formerly used in topography like *Clann*; it was common to the *Indo-Scythians*, who settled at *Colchis*. “ At *Dioscurias* began the country  
 “ of Colchis; its soil was fertile, its fruits delicious, its linen manufactures much esteemed.  
 “ This country, after being divided into several small principalities, called *Sceptuchia*, fell  
 “ into the hands of *Mithridates*, and, after his death, was again distributed into many divisions.” (Mem. of a Map of the Caspian Sea.)

TOIC, land, district, territory. Ar. طاق *tawk*.

TUATH, plain, level country. *Tuath fiodhbhuidhe*, the woody plains, an old name of part of the Queens county. Ar. طابع *tuter*, plain, level ground.

TRIATH, a tract of country, a lordship; hence *Ban-triath* (Bantry), *Fen-triath* (Ventry), &c. &c. Ar. طرة *turret*, a tract of country.

ULLAC, possession, district. *Ullac-Neid*, in Ulster. Per. الك *ulké*, a province, dominion, possession; املك *imlak*, the same. From *Ailbhe*,



*Ailbhe*, the first bishop that preached the gospel in Ireland, we have *Imlioc Ailbhe*, now Emly (united to Cashel), the name of the first episcopal see in Munster.

Quod doceo, non quæ operor, attendito ;  
Proderit tibi scientia mea, crimina non obsunt.  
Frugiferas arbores refero doctor ;  
Fructum carpe, lignum projicito in ignem.  
(Borhaneddino Alzernouchi, transl. by A. Ecchellenfis.)



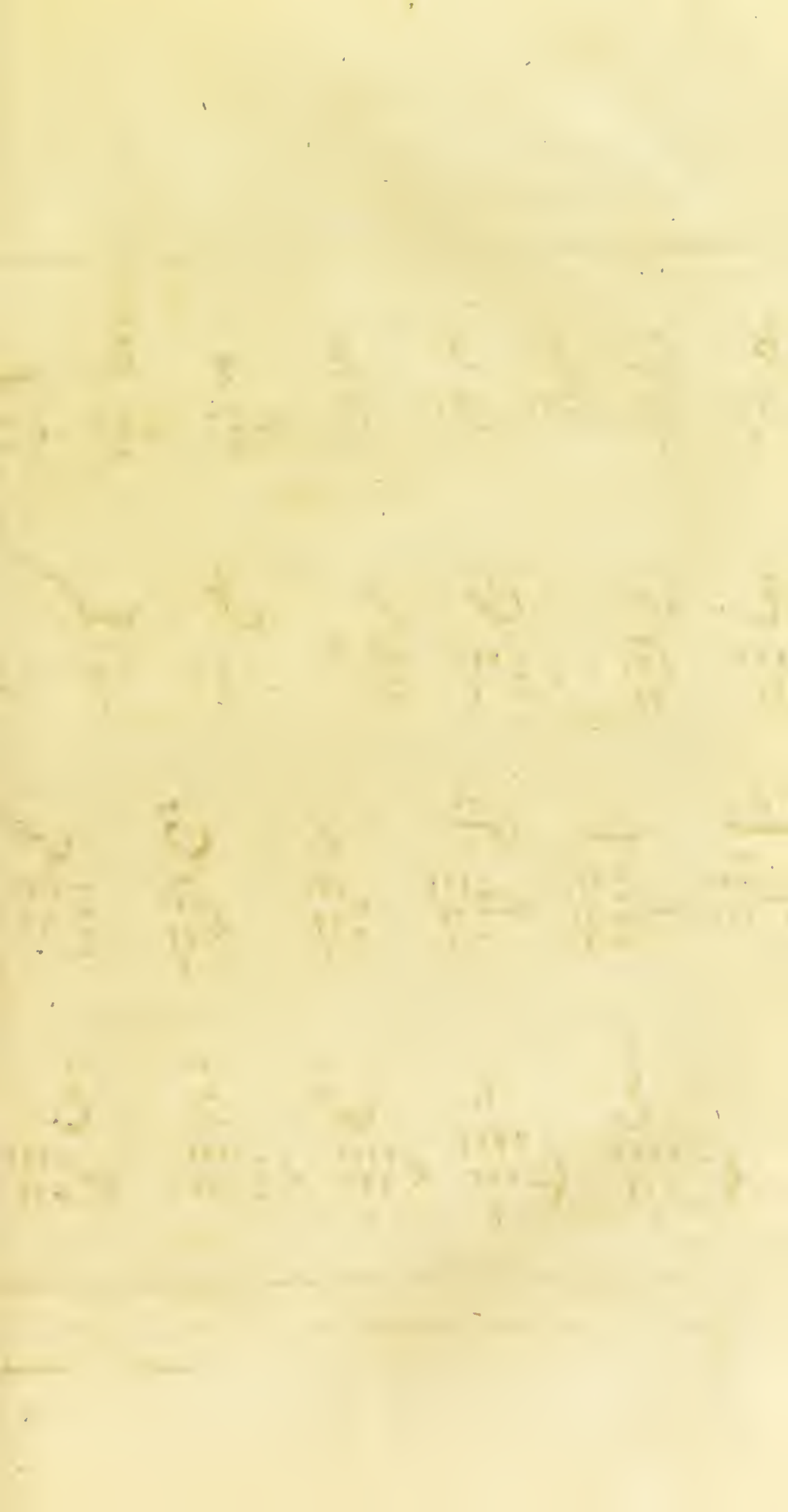
1890  
 1891  
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 1900

The following is a list of the  
 names of the persons who have  
 been appointed to the office of  
 the Board of Directors of the  
 City of New York, for the year  
 1900.

The Irish Ogham or Tree Alphabet lately discovered  
in an Arabian Manuscript in Egypt. *Pl. 28.*

𐌚	𐌛	𐌜	𐌝	𐌞	𐌟	𐌠	𐌡	𐌢	𐌣	𐌤	𐌥	𐌦	𐌧	𐌨	𐌩	𐌪	𐌫	𐌬	𐌭	𐌮	𐌯	𐌰	𐌱	𐌲	𐌳	𐌴	𐌵	𐌶	𐌷	𐌸	𐌹	𐌺	𐌻	𐌼	𐌽	𐌾	𐌿	𐍀	𐍁	𐍂	𐍃	𐍄	𐍅	𐍆	𐍇	𐍈	𐍉	𐍊	𐍋	𐍌	𐍍	𐍎	𐍏	𐍐	𐍑	𐍒	𐍓	𐍔	𐍕	𐍖	𐍗	𐍘	𐍙	𐍚	𐍛	𐍜	𐍝	𐍞	𐍟	𐍠	𐍡	𐍢	𐍣	𐍤	𐍥	𐍦	𐍧	𐍨	𐍩	𐍪	𐍫	𐍬	𐍭	𐍮	𐍯	𐍰	𐍱	𐍲	𐍳	𐍴	𐍵	𐍶	𐍷	𐍸	𐍹	𐍺	𐍻	𐍼	𐍽	𐍾	𐍿	𐎀	𐎁	𐎂	𐎃	𐎄	𐎅	𐎆	𐎇	𐎈	𐎉	𐎊	𐎋	𐎌	𐎍	𐎎	𐎏	𐎐	𐎑	𐎒	𐎓	𐎔	𐎕	𐎖	𐎗	𐎘	𐎙	𐎚	𐎛	𐎜	𐎝	𐎞	𐎟	𐎠	𐎡	𐎢	𐎣	𐎤	𐎥	𐎦	𐎧	𐎨	𐎩	𐎪	𐎫	𐎬	𐎭	𐎮	𐎯	𐎰	𐎱	𐎲	𐎳	𐎴	𐎵	𐎶	𐎷	𐎸	𐎹	𐎺	𐎻	𐎼	𐎽	𐎾	𐎿	𐏀	𐏁	𐏂	𐏃	𐏄	𐏅	𐏆	𐏇	𐏈	𐏉	𐏊	𐏋	𐏌	𐏍	𐏎	𐏏	𐏐	𐏑	𐏒	𐏓	𐏔	𐏕	𐏖	𐏗	𐏘	𐏙	𐏚	𐏛	𐏜	𐏝	𐏞	𐏟	𐏠	𐏡	𐏢	𐏣	𐏤	𐏥	𐏦	𐏧	𐏨	𐏩	𐏪	𐏫	𐏬	𐏭	𐏮	𐏯	𐏰	𐏱	𐏲	𐏳	𐏴	𐏵	𐏶	𐏷	𐏸	𐏹	𐏺	𐏻	𐏼	𐏽	𐏾	𐏿	𐐀	𐐁	𐐂	𐐃	𐐄	𐐅	𐐆	𐐇	𐐈	𐐉	𐐊	𐐋	𐐌	𐐍	𐐎	𐐏	𐐐	𐐑	𐐒	𐐓	𐐔	𐐕	𐐖	𐐗	𐐘	𐐙	𐐚	𐐛	𐐜	𐐝	𐐞	𐐟	𐐠	𐐡	𐐢	𐐣	𐐤	𐐥	𐐦	𐐧	𐐨	𐐩	𐐪	𐐫	𐐬	𐐭	𐐮	𐐯	𐐰	𐐱	𐐲	𐐳	𐐴	𐐵	𐐶	𐐷	𐐸	𐐹	𐐺	𐐻	𐐼	𐐽	𐐾	𐐿	𐑀	𐑁	𐑂	𐑃	𐑄	𐑅	𐑆	𐑇	𐑈	𐑉	𐑊	𐑋	𐑌	𐑍	𐑎	𐑏	𐑐	𐑑	𐑒	𐑓	𐑔	𐑕	𐑖	𐑗	𐑘	𐑙	𐑚	𐑛	𐑜	𐑝	𐑞	𐑟	𐑠	𐑡	𐑢	𐑣	𐑤	𐑥	𐑦	𐑧	𐑨	𐑩	𐑪	𐑫	𐑬	𐑭	𐑮	𐑯	𐑰	𐑱	𐑲	𐑳	𐑴	𐑵	𐑶	𐑷	𐑸	𐑹	𐑺	𐑻	𐑼	𐑽	𐑾	𐑿	𐒀	𐒁	𐒂	𐒃	𐒄	𐒅	𐒆	𐒇	𐒈	𐒉	𐒊	𐒋	𐒌	𐒍	𐒎	𐒏	𐒐	𐒑	𐒒	𐒓	𐒔	𐒕	𐒖	𐒗	𐒘	𐒙	𐒚	𐒛	𐒜	𐒝	𐒞	𐒟	𐒠	𐒡	𐒢	𐒣	𐒤	𐒥	𐒦	𐒧	𐒨	𐒩	𐒪	𐒫	𐒬	𐒭	𐒮	𐒯	𐒰	𐒱	𐒲	𐒳	𐒴	𐒵	𐒶	𐒷	𐒸	𐒹	𐒺	𐒻	𐒼	𐒽	𐒾	𐒿	𐓀	𐓁	𐓂	𐓃	𐓄	𐓅	𐓆	𐓇	𐓈	𐓉	𐓊	𐓋	𐓌	𐓍	𐓎	𐓏	𐓐	𐓑	𐓒	𐓓	𐓔	𐓕	𐓖	𐓗	𐓘	𐓙	𐓚	𐓛	𐓜	𐓝	𐓞	𐓟	𐓠	𐓡	𐓢	𐓣	𐓤	𐓥	𐓦	𐓧	𐓨	𐓩	𐓪	𐓫	𐓬	𐓭	𐓮	𐓯	𐓰	𐓱	𐓲	𐓳	𐓴	𐓵	𐓶	𐓷	𐓸	𐓹	𐓺	𐓻	𐓼	𐓽	𐓾	𐓿	𐔀	𐔁	𐔂	𐔃	𐔄	𐔅	𐔆	𐔇	𐔈	𐔉	𐔊	𐔋	𐔌	𐔍	𐔎	𐔏	𐔐	𐔑	𐔒	𐔓	𐔔	𐔕	𐔖	𐔗	𐔘	𐔙	𐔚	𐔛	𐔜	𐔝	𐔞	𐔟	𐔠	𐔡	𐔢	𐔣	𐔤	𐔥	𐔦	𐔧	𐔨	𐔩	𐔪	𐔫	𐔬	𐔭	𐔮	𐔯	𐔰	𐔱	𐔲	𐔳	𐔴	𐔵	𐔶	𐔷	𐔸	𐔹	𐔺	𐔻	𐔼	𐔽	𐔾	𐔿	𐕀	𐕁	𐕂	𐕃	𐕄	𐕅	𐕆	𐕇	𐕈	𐕉	𐕊	𐕋	𐕌	𐕍	𐕎	𐕏	𐕐	𐕑	𐕒	𐕓	𐕔	𐕕	𐕖	𐕗	𐕘	𐕙	𐕚	𐕛	𐕜	𐕝	𐕞	𐕟	𐕠	𐕡	𐕢	𐕣	𐕤	𐕥	𐕦	𐕧	𐕨	𐕩	𐕪	𐕫	𐕬	𐕭	𐕮	𐕯	𐕰	𐕱	𐕲	𐕳	𐕴	𐕵	𐕶	𐕷	𐕸	𐕹	𐕺	𐕻	𐕼	𐕽	𐕾	𐕿	𐖀	𐖁	𐖂	𐖃	𐖄	𐖅	𐖆	𐖇	𐖈	𐖉	𐖊	𐖋	𐖌	𐖍	𐖎	𐖏	𐖐	𐖑	𐖒	𐖓	𐖔	𐖕	𐖖	𐖗	𐖘	𐖙	𐖚	𐖛	𐖜	𐖝	𐖞	𐖟	𐖠	𐖡	𐖢	𐖣	𐖤	𐖥	𐖦	𐖧	𐖨	𐖩	𐖪	𐖫	𐖬	𐖭	𐖮	𐖯	𐖰	𐖱	𐖲	𐖳	𐖴	𐖵	𐖶	𐖷	𐖸	𐖹	𐖺	𐖻	𐖼	𐖽	𐖾	𐖿	𐗀	𐗁	𐗂	𐗃	𐗄	𐗅	𐗆	𐗇	𐗈	𐗉	𐗊	𐗋	𐗌	𐗍	𐗎	𐗏	𐗐	𐗑	𐗒	𐗓	𐗔	𐗕	𐗖	𐗗	𐗘	𐗙	𐗚	𐗛	𐗜	𐗝	𐗞	𐗟	𐗠	𐗡	𐗢	𐗣	𐗤	𐗥	𐗦	𐗧	𐗨	𐗩	𐗪	𐗫	𐗬	𐗭	𐗮	𐗯	𐗰	𐗱	𐗲	𐗳	𐗴	𐗵	𐗶	𐗷	𐗸	𐗹	𐗺	𐗻	𐗼	𐗽	𐗾	𐗿	𐘀	𐘁	𐘂	𐘃	𐘄	𐘅	𐘆	𐘇	𐘈	𐘉	𐘊	𐘋	𐘌	𐘍	𐘎	𐘏	𐘐	𐘑	𐘒	𐘓	𐘔	𐘕	𐘖	𐘗	𐘘	𐘙	𐘚	𐘛	𐘜	𐘝	𐘞	𐘟	𐘠	𐘡	𐘢	𐘣	𐘤	𐘥	𐘦	𐘧	𐘨	𐘩	𐘪	𐘫	𐘬	𐘭	𐘮	𐘯	𐘰	𐘱	𐘲	𐘳	𐘴	𐘵	𐘶	𐘷	𐘸	𐘹	𐘺	𐘻	𐘼	𐘽	𐘾	𐘿	𐙀	𐙁	𐙂	𐙃	𐙄	𐙅	𐙆	𐙇	𐙈	𐙉	𐙊	𐙋	𐙌	𐙍	𐙎	𐙏	𐙐	𐙑	𐙒	𐙓	𐙔	𐙕	𐙖	𐙗	𐙘	𐙙	𐙚	𐙛	𐙜	𐙝	𐙞	𐙟	𐙠	𐙡	𐙢	𐙣	𐙤	𐙥	𐙦	𐙧	𐙨	𐙩	𐙪	𐙫	𐙬	𐙭	𐙮	𐙯	𐙰	𐙱	𐙲	𐙳	𐙴	𐙵	𐙶	𐙷	𐙸	𐙹	𐙺	𐙻	𐙼	𐙽	𐙾	𐙿	𐚀	𐚁	𐚂	𐚃	𐚄	𐚅	𐚆	𐚇	𐚈	𐚉	𐚊	𐚋	𐚌	𐚍	𐚎	𐚏	𐚐	𐚑	𐚒	𐚓	𐚔	𐚕	𐚖	𐚗	𐚘	𐚙	𐚚	𐚛	𐚜	𐚝	𐚞	𐚟	𐚠	𐚡	𐚢	𐚣	𐚤	𐚥	𐚦	𐚧	𐚨	𐚩	𐚪	𐚫	𐚬	𐚭	𐚮	𐚯	𐚰	𐚱	𐚲	𐚳	𐚴	𐚵	𐚶	𐚷	𐚸	𐚹	𐚺	𐚻	𐚼	𐚽	𐚾	𐚿	𐛀	𐛁	𐛂	𐛃	𐛄	𐛅	𐛆	𐛇	𐛈	𐛉	𐛊	𐛋	𐛌	𐛍	𐛎	𐛏	𐛐	𐛑	𐛒	𐛓	𐛔	𐛕	𐛖	𐛗	𐛘	𐛙	𐛚	𐛛	𐛜	𐛝	𐛞	𐛟	𐛠	𐛡	𐛢	𐛣	𐛤	𐛥	𐛦	𐛧	𐛨	𐛩	𐛪	𐛫	𐛬	𐛭	𐛮	𐛯	𐛰	𐛱	𐛲	𐛳	𐛴	𐛵	𐛶	𐛷	𐛸	𐛹	𐛺	𐛻	𐛼	𐛽	𐛾	𐛿	𐜀	𐜁	𐜂	𐜃	𐜄	𐜅	𐜆	𐜇	𐜈	𐜉	𐜊	𐜋	𐜌	𐜍	𐜎	𐜏	𐜐	𐜑	𐜒	𐜓	𐜔	𐜕	𐜖	𐜗	𐜘	𐜙	𐜚	𐜛	𐜜	𐜝	𐜞	𐜟	𐜠	𐜡	𐜢	𐜣	𐜤	𐜥	𐜦	𐜧	𐜨	𐜩	𐜪	𐜫	𐜬	𐜭	𐜮	𐜯	𐜰	𐜱	𐜲	𐜳	𐜴	𐜵	𐜶	𐜷	𐜸	𐜹	𐜺	𐜻	𐜼	𐜽	𐜾	𐜿	𐝀	𐝁	𐝂	𐝃	𐝄	𐝅	𐝆	𐝇	𐝈	𐝉	𐝊	𐝋	𐝌	𐝍	𐝎	𐝏	𐝐	𐝑	𐝒	𐝓	𐝔	𐝕	𐝖	𐝗	𐝘	𐝙	𐝚	𐝛	𐝜	𐝝	𐝞	𐝟	𐝠	𐝡	𐝢	𐝣	𐝤	𐝥	𐝦	𐝧	𐝨	𐝩	𐝪	𐝫	𐝬	𐝭	𐝮	𐝯	𐝰	𐝱	𐝲	𐝳	𐝴	𐝵	𐝶	𐝷	𐝸	𐝹	𐝺	𐝻	𐝼	𐝽	𐝾	𐝿	𐞀	𐞁	𐞂	𐞃	𐞄	𐞅	𐞆	𐞇	𐞈	𐞉	𐞊	𐞋	𐞌	𐞍	𐞎	𐞏	𐞐	𐞑	𐞒	𐞓	𐞔	𐞕	𐞖	𐞗	𐞘	𐞙	𐞚	𐞛	𐞜	𐞝	𐞞	𐞟	𐞠	𐞡	𐞢	𐞣	𐞤	𐞥	𐞦	𐞧	𐞨	𐞩	𐞪	𐞫	𐞬	𐞭	𐞮	𐞯	𐞰	𐞱	𐞲	𐞳	𐞴	𐞵	𐞶	𐞷	𐞸	𐞹	𐞺	𐞻	𐞼	𐞽	𐞾	𐞿	𐟀	𐟁	𐟂	𐟃	𐟄	𐟅	𐟆	𐟇	𐟈	𐟉	𐟊	𐟋	𐟌	𐟍	𐟎	𐟏	𐟐	𐟑	𐟒	𐟓	𐟔	𐟕	𐟖	𐟗	𐟘	𐟙	𐟚	𐟛	𐟜	𐟝	𐟞	𐟟	𐟠	𐟡	𐟢	𐟣	𐟤	𐟥	𐟦	𐟧	𐟨	𐟩	𐟪	𐟫	𐟬	𐟭	𐟮	𐟯	𐟰	𐟱	𐟲	𐟳	𐟴	𐟵	𐟶	𐟷	𐟸	𐟹	𐟺	𐟻	𐟼	𐟽	𐟾	𐟿	𐠀	𐠁	𐠂	𐠃	𐠄	𐠅	𐠆	𐠇	𐠈	𐠉	𐠊	𐠋	𐠌	𐠍	𐠎	𐠏	𐠐	𐠑	𐠒	𐠓	𐠔	𐠕	𐠖	𐠗	𐠘	𐠙	𐠚	𐠛	𐠜	𐠝	𐠞	𐠟	𐠠	𐠡	𐠢	𐠣	𐠤	𐠥	𐠦	𐠧	𐠨	𐠩	𐠪	𐠫	𐠬	𐠭	𐠮	𐠯	𐠰	𐠱	𐠲	𐠳	𐠴	𐠵	𐠶	𐠷	𐠸	𐠹	𐠺	𐠻	𐠼	𐠽	𐠾	𐠿	𐡀	𐡁	𐡂	𐡃	𐡄	𐡅	𐡆	𐡇	𐡈	𐡉	𐡊	𐡋	𐡌	𐡍	𐡎	𐡏	𐡐	𐡑	𐡒	𐡓	𐡔	𐡕	𐡖	𐡗	𐡘	𐡙	𐡚	𐡛	𐡜	𐡝	𐡞	𐡟	𐡠	𐡡	𐡢	𐡣	𐡤	𐡥	𐡦	𐡧	𐡨	𐡩	𐡪	𐡫	𐡬	𐡭	𐡮
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## CHAP. II.

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### ON THE ORIGIN AND LANGUAGE OF THE GYPSIES.

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THERE is still a cloud hanging over the origin of the Gypsies, notwithstanding the labours of several learned men.

*Grellman*,<sup>a</sup> the last author on this subject, enumerates no less than 178, who had written before him, all differing in opinion.

From history, from language, I am clearly of opinion they are from Circassia, the Colchis of the ancients, on the Pontus Euxinus or Bosphorus.

In Colchis assembled that body of Scythians, who held Egypt long in subjection. From Colchis departed that great body of Aire-Coti Scythians, who, having made the round of India, colonizing with Bologues, Arabians, and Chaldeans, returned

<sup>a</sup> See *Grellman*, notes to the fourth chapter, p. 221.

turned in part to their mother country; and whose history I have traced to their arrival in these Western isles. And at Colchis returned that great army of Circassian Scythians, which governed Egypt from the year 1231 to 1517, at which period they made their retreat, under the command of Dowlet Gawri.<sup>b</sup>

The old Greek writers knew little of the *Colchi*, they called them Egyptians, Æthiopians, and what not; but Tzetzes, one of the most modern of the ancient Greeks, expressly calls them *Indo-Scythæ*, and *Lazi*, a name, I think, alluding to their being slingers: the Hiberno-Scythæ were famous for being spear-men, archers, and slingers.

The *Colchi* appear to have been early called by the name of *Cas-loch*, or black-hair, to distinguish them from their neighbours, the *Neph-tali*, or *White Huns*, another Scythian nation to the northward.—*Cal-chas*, in Hiberno-Scythæ and in Chaldee, is synonymous to *Casloch*; and hence, I think, the *Casluchim* of Moses, and the name *Colchis*.<sup>c</sup>

This

<sup>b</sup> This is a common name in Ireland and Arabia. *Guaire*, noble, great, excellent, the proper name of several Irish princes. (O'Brien.) There was a *Guarian* dynasty in Arabia, which lasted but 61 years. (D'Herbelot.) كوهوي *gawhurè*, noble, magnificent, illustrious. See Richardson at *Noble*.

<sup>c</sup> *Cas*, the hair of the head; *loch*, black; *cal*, black; *cas*, hair.



This was a usual distinction with the Indo-Scythæ; in Ireland they denominated the Norwegians *Dubb-loch-lonach*, or the black dwellers on the lakes, and the Danes, *Fion-loch-lonnach*, or white dwellers on the lakes.<sup>a</sup>

When the Greeks understood the meaning of these names, *Calchasi* and *Casluchi*, is it a wonder that they translated them by Ἀἰθιοπες, Ethiopians? The *Aire-Coti* settled at Colchis, in consequence of which it was called *Cutaia* and *Ethiopia*. Jerome mentions St. Andrew preaching the gospel in the towns of the two Colchic rivers, the *Apsanus* and *Phasis*: and calls the nation *Æthiopians*. Andreas, frater Simonis Petri, Scythis, Sogdianis, et Saccis in Augustâ civitate prædicavit, quæ cognominatur magna: ubi est irruptio Apfan, et Phasis fluvius: illic incolunt *Æthiopes* interiores. He relates the same circumstance of Matthias. In alterâ *Æthiopia*, ubi est irruptio Apfari et Hypsi portus, prædicavit—the port of Hyffus was near Colchis. By *Æthiopians* we are not always to understand

hair. Ch. קוס *kos*, pilosus; לקוי *lekoi*, niger, eclipsis. Yet I think these *Casluchi*, when they penetrated India, were called *White Huns*, to distinguish them from the natives, who were of black skin; and by this appellation the Irish were known by the Scandinavians, who called them *Hvitramanna*, white men; and Ireland they named *Hvitramannalandi*, the white men's land. (Fragments of Irish history from the Icelandic, by Professor Thorkelin, P. II. p. 65.) They had black hair and white skins.

<sup>a</sup> O'Brien's Irish and English Dictionary.

understand people with woolly hair; for many Æthiopians had straight hair, as we learn from Herodotus, Lib. VII. c. 70.<sup>c</sup>

The Indo-Scythæ, or Aire-Coti, as I have shewn in their history, colonized with the *Bologues* of the Indus, ancient Persians, as some think, or Arabians, as others assert, or Tartars, as others. These extended themselves along the western banks of the Sind or Indus, to the mouth of it, and were remarkable pirates on the Indian ocean, and robbers by land. The *Bolgi*, says Irish history, were called *Galion*, because of the kind of ships invented by them.—In Arabic كَلْيُون *khalion*, navis major.

These two bodies returned coastways, and colonized with the *Dedanites* of Chaldæa, and with the *Omanites* of Arabia, and with the *Omanæ* of Persia.<sup>f</sup> This great body then split, one party retiring to Colchis, from whence they set out. In process  
of

<sup>c</sup> Bryant, V. III. p. 182.

<sup>f</sup> Omana, l'auteur du peuple de la mer Érythrée, écrit par un double mm *Ommana*, ville de la Perse. Ce port ne devoit pas être éloigné de la Carminie, car Pline dit *Omanæ*, quod priores celeberrimum portum *Carmanie* fecere. Ce lieu étoit d'un grand trafic, selon Arrien dans le Periple cité. Pline dit, que le peuple Omani avoient autrefois habité depuis Petra jusqu' à Charaz, & qu'il y avoit alors les villes d'Abesamis et Soractie villes fameuses bâties par Semiramis. A présent, dit-il, ce ne sont que des deserts. Quoiqu'il en soit, ce port de Carmanie ne sauroit être l'Omana d'Arabie, qui n'étoit pas un port mais une ville dans les terres. (Martinière, Dict. Geogr.) See the map annexed.

of time these sailed down the Euxine, into the Ægean sea, into the Mediterranean, to the islands thereof, and then to Spain, and lastly to the Western islands. The other division, under the name of *Phoinice*, pursued their way to Tyre, and from the *Ægyptian port* of Tyre sailed down the Mediterranean to Spain, and thence to the Western isles.

So says Irish history, and the language of Ireland, in my humble opinion, confirms it; or how could it be possible for the Irish language to contain so much of the Ægyptian, Chaldean, Hindoostanee, and Arabic, as I have demonstrated in my *Prospectus*?<sup>s</sup>

כסלוחי *Castluchi*, i. e. Colchi. Hos si *Colchos* esse dixero, qui ab Ægypto et Palæstina tanta terrarum sunt intercapedine diffiti, vix impetrabo fidem. Colchos esse Ægyptiæ originis constans fama est inter veteres. (Bochart.) And so says Agathias, *it was so reported*—and the scholiast on the Pythian ode, IV. v. 376. Quia Ægyptiorum coloni sunt Scythæ, (i. e. Colchi,) proinde etiam illos aiunt atri coloris; for there was a part of Egypt called Scythia. But Tzetzes, the most modern of the ancient Greeks, was better informed; he asserts they were Indo-Scythæ, and

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were

<sup>s</sup> *Prospectus* of a Dictionary of the Irish language, compared with the Chaldean, Arabic, &c. &c. In the preface of this work I have given a list of 500 words similar in Irish and in Hindoostanee; as many more might have been added.

were called *Lazi*; οἱ δὲ Κολχοί, Ἰνδοίκοι Σκυθαί εἰσιν, οἱ καὶ Λαζοὶ καλεσμένοι.<sup>h</sup>

The Scythians, under the name of Aire-Coti or Royal Shepherds, and Æthiopes or black haired, had been in possession of Egypt 280 years: they were then obliged to retire, having been defeated by Halisphragmuthis, and were at last besieged in the district of Avaris, which they had previously fortified, by Amosis, the son of the former king. Wearied out by the length of the siege, they at last came to terms of composition, and agreed to leave the country, if they might do it unmolested. They were permitted to depart: and accordingly retired, to the amount of two hundred and forty thousand persons, some to Chaldæa, and some to Colchis.

Colchis was also named *Chavila* in the Scriptures.—“ Per Chavilam intelligere *Colchidem*, proprie dictam, quæ *Phasin* flumen a meridie habet, et a septentrione montes *Scythicos*, quos varie varii nominant.—Qui enim sine præjudicio vocem חולח *cholch* (unde addita terminatione *is Colchis*) confert cum חוילה *chavila*, facile videt non adeo magnam esse inter has duas differentiam, quin longe majores admittere debeamus in aliis regionum et urbium nominibus, quæ aut ab incolis, aut ab exteris, a prima pronunciatione detorta sunt.—Atque ita latissimum Scythiæ spatium Colchidi tribuat, sic ut dicamus in ea *aurum* præstantissimum,

<sup>h</sup> In Lycoph. v. 174.



mum, et smaragdos, et crystallos inveniri, quandoquidem generatim de Scythia (cujus pars est Colchis) affirmant veteres, et aurum et reliqua *Mosi* memorata ibi reperiri, et optimæ quidem notæ fuisse.”<sup>i</sup>

The *Phasis* was so named, as abounding in gold, by our Indo-Scythæ, in which language *phas* (fas) is gold; and *aphost*, i. e. *phas-ait*, the place where the gold was wrought or smelted. The gold mines in the county of Wicklow were anciently named *fas*, and the place of smelting *aphosd*.<sup>k</sup> פז *phaz*, aurum; אפוז *auphaz*, nomen prop. loci.—*San* or *son* is another name for gold in Irish: *San-arc*, auri pinguentum; and hence Pliny names the Phasis, *Soanes*, a name he undoubtedly learned of the Colchians: Hindoostanee, *sona*, gold. This country abounded in minerals and precious stones, and we shall shew, in the chapter on the ancient dress of the Irish women, that the Hebrew names for these precious stones are borrowed from the Indo-Scythians, and are yet the common names for them in Irish.

I have had frequent occasion to shew, that our *Aire-Coti*, or Indo-Scythians, were fond of importing with them, wherever they went, the names of their primitive country. *Suir* or *Soor*, the sacred water, was given to the Indus, and to a river in Ireland. *Seannon* was a name of the

<sup>i</sup> Reland.

<sup>k</sup> Vindication of Irish history, p. 146.

*Ganges*, and of the *Seannon* or *Shannon* in Ireland; the peninsula between the *Indus* and *Ganges* was named *Colchis*, and *Scythia Limyrica*, &c. &c.

Hear the respectable Mr. Bryant. “We must not be surpris’d; if we meet with the same customs in India, or the same names of places as are to be found in *Colchis*, or the remotest parts of *Iberia*. The river *Indus* was said to rise in mount *Caucasus*, similar to the mountain in *Colchis*.”

“As there was a *Caucasus* in these parts, so there was a region named *Colchis*, which appears to have been a very flourishing and powerful province. It was situated at the bottom of that large isthmus, which lies between the *Indus* and *Ganges*, and seems to have comprehended the kingdoms, which are styled *Madura*, *Tranquebar*, and *Cochin*.”<sup>1</sup>

“It is remarkable that, as there was a *Caucasus* and *regio Colica*, as well as *Colchica*, in India, so the same names occur among the *Cuthæans*, (*Coti*) upon the *Pontus Euxinus*. Here was a *regio Colica*, as well as *Colchica*, at the foot of mount *Caucasus*.”<sup>m</sup>

“If we change the scene, and betake ourselves to *Colchis*, we shall meet with Indians here too. The city *Asterusia*, upon mount *Caucasus*, is styled

<sup>1</sup> Bryant’s Mythology, V. III.

<sup>m</sup> Pliny, Lib. VI. c. 5.

styled *Indica* Ἀσπασια Ἰνδικὴ πόλις.—Jerom tells us, that St. Matthias preached the gospel in Colchis, near the river Phasis and Asparus, which country is called Æthiopia.—Socrates, in his Ecclesiastical history, mentions the same, and adds, that St. Bartholomew was in those parts; and his particular province was *India*, which India joins *Colchis*, and to the region upon the *Phasis*, where Matthias resided. He calls it the *innermost* India, to distinguish it from that which was not Mediterranean, but lay on the Southern ocean; and as some of the same family settled in *Iberia Hispaniæ*, we find there too an *Indian city*. ἸΝΔΙΚΗ, ΠΟΛΙΣ Ἰβηρίας, πλησιον Πυρηνος.<sup>n</sup>

“The river Indus was often called the *Sindus*, and nations of the *Cuthi* were called *Sindi*. There were people of this name and family in Thrace, mentioned by Hesychius. Σινδοὶ τῆς Θρακίης ἔθνος Ἰνδικόν. *The Sindi of Thrace are an Indian nation*. Some would alter it to Σινδικόν, *Sindicum*, but both terms are of the same purport.—He mentions, in the same part of the world πόλις, Σινδικὸς λιμὴν λεγομένη, *a city which was denominated the Sindi or Indian harbour*. Herodotus speaks of a *regio Sindica* upon the Pontus Euxinus, opposite to the river Thermodon. This Indica was the country of the Mæotiæ, a Cuthite tribe.”

“Egypt itself was in some degree an Indic nation, having received a colony of that people,  
(the

<sup>n</sup> Steph. Byzant. Aliqui (Cingari) dicebant, quod erant de India. (Muratori Scriptor. rer. Italicar. T. XIX. p. 890.)



(the Cuthi,) by whom it was named *Ait* or *Aetia*. Hence it is said, *Οσιριδα Ινδον ειναι το γενος*, *that Osiris was an Indian by extraction*, because the Cuthite religion came from the 'Tigris,' their former settlement.

“ Thus I have endeavoured to shew, from the names of places and men, and particularly from various parts of ancient history, that the *Scythic Indians* were in reality *Cuthi*.—Hence Hesychius, *Σινδια ἢ Σκυθια*.”—Thus the learned Bryant.

“ The country, between the Caspian and the Euxine, had the names both of *India* and *Ethiopia*; even *Arachosia* is called *White India* by Isidorus, and we have already mentioned the *Yellow India* of the Persians and the *Yellow India* of the Turkish geography. *Hind*, the ancient term of India, perhaps signifies *black*.” (Gilchrist, Dict. of the Hindoostan Lang. Preface, p. xvii.)

The Colchi were remarkable for the manufacture of fine linen. The old names for linen in Irish are *Indic* and *Anaet*,<sup>o</sup>—*Anaet-buird*, a tablecloth. The first I thought indicated, that they borrowed the art of the Indians; it may have signified the manufacture of Colchis: the second is Arabic *عنايت anaet*, cloth. In the *Periplus Maris Erythraei*, we find the countries about the *Ganges* and *Hypanis* were supplied with fine linen, brought from *Scythia Limyrica*, the country of our *Aire-Coti*, the *Aracotii* of Dionysius.

The

<sup>o</sup> Shaw writes it *Anart*.



The ingenious author of the Map of Caucasus, printed at London in 1788, thus describes the country about the Pontus or Bosphorus.

“ On the opposite side of the Bosphorus lies the small and beautiful island of *Phanagoria*, and at a small distance to the eastward begin the mountains of Caucasus, which extend from hence to the *Caspian*.—According to Strabo, the country, extending from Phanagoria to Colchis, was inhabited by the following people. First the *Sindi*, close to Phanagoria; then along the sea shore, the *Achæi*, *Zingi*, and *Heniochi*,<sup>p</sup> which extended as far as Dioscurias, now Isigour, and behind them the Cercetæ and Macropogones. Of the two latter tribes nothing is known, and of the former little more than that they were *pirates*, and that they supplied the Greeks of the Bosphorus with the slaves they made in their predatory expeditions. Behind Dioscurias, in the highest mountains, lived the *Soanes* or *Suani*, perhaps the

<sup>p</sup> Zochori et Heniochi montana et importuosa colunt loca, quæ Caucasii partes sunt. His vita ex maritimis latrociniiis fuit. Hanc Zochorum terram esse arbitramur, ex qua populi exierint, qui nostra ætate cum liberis et uxoribus Europam pervagantur, *Zingari* appellati. (*Æneas Sylvius*.) Matth. Martinus, in his *Lexic. Philologico*, sub voce *Zigeuni*, adopts this origin, as well as Sylvius.—Otrocochius, in *Origin. Hungar.*, and J. G. Eccard, give the Zingari or Gypsies a Circassian origin.—Zichen, Zigier, Sikcher, or Zincher, among the ancients, which in the earliest times were Achæans, dwelt in the country now inhabited by the Circassians. (Grellman on the Gypsies.)

the ancestors of the people, who still occupy the same country, and retain the same name. They were then a formidable and numerous nation, governed by a king, with a national council of three hundred persons. They are said to have collected a considerable quantity of *gold*, by means of *fleeces* which they sunk in their torrents, a practice from which Strabo derives the fable of the *Golden fleece*. It is reported, that this mode of collecting gold still continued, when the Turks were in possession of *Mingrelia*, and that the produce of the Zgeniskalè (horse river, the Hippius) was farmed at Constantinople to certain Jews."

It appears, that this is a well known practice in the East, for obtaining gold dust. "At Puckely, in the soobah of Cashmear, they spread goat skins, with long hair, in the stream of the river, fastening them down with stones, so that the water cannot move them. After two or three days they take up the skins, and expose them to the sun. When they are perfectly dry, they shake them, and obtain grains of gold, some of which will weigh three tolahs." (Ayeen Akbery, V. II. p. 136.)

Sindi, Zangi, Zingi, are synonymous names of the same people;<sup>a</sup> and these, we have shewn, were Colchi or Scythians.—The Sindi settled on each side the mouth of the Danube. (Ortelius, from Apollonius, &c. and Flaccus, Thes. XIV.)—

Sindi,

<sup>a</sup> Martiniere, Dict. Geograph.

Sindi, al. Zingi, a people of Sarmatian Asia, dwelling on the Bosphorus. In the Periplus of Scylax they are named Σιντοί *Sinti*, but he corrects himself afterward, as he names the harbour of these people Σινδικόν Λιμνὴν, *Sindicum portum.*"<sup>r</sup>

As Dioscurias, continues the author, began the country of Colchis, which extended as far as Trebizonde. Its *linen manufactures* were much esteemed, which was adduced as a proof that its inhabitants were of Egyptian origin."

"The languages of Caucasus were supposed to be almost innumerable, since at Dioscurias alone they reckoned seventy dialects, and, according to some authors, three hundred. But the Greeks and Romans knew little of this country."

These were only dialects of the same language, as we learn from Sablier.—"Autour de la mer Caspienne, on parle, à ce qu'on dit, 60 langues différentes; mais ceux, qui ont avancé cela, n'ont pas pris garde, qu'au nord et à l'est de la mer Caspienne, ce sont une infinité de hordes ou tribus *Tartares*, qui, chacune, par la suite des temps, auront apporté quelque changement à leur langue, et on aura pris pour langue ce qui n'est que dialecte." (Sablier, *Essai sur les Langues*, p. 24.)

To descend to more modern times; about the year 1200, the Circassians (the Colchi of the ancients) had got footing in Egypt so much, that  
they

<sup>r</sup> Martiniere, *Dict. Geograph.*



they may be said to have been masters of it. " In 1517 Sultan Selim had drawn out his troops against Persia, with the determination, if not to conquer the country entirely, at least to do them all the mischief he could; for which reason his tremendous army was in that year encamped near Aleppo. *Gawri*, the Circassian Sultan in Egypt, when he heard of this enterprize, being fearful, that after Selim had accomplished his intentions respecting Persia, he might attack him, sent ambassadors, to offer his assistance against the Persians: Selim accepted it, and *Gawri* immediately collected his forces. As the two armies lay near each other, some Circassians attacked and plundered some loaded camels, which were going to Selim's camp. Selim, who looked upon this as an affront, instantly resolved to leave the Persians quiet for the present, and to draw his sword against his ally. *Gawri* was betrayed, and fell in the action; those that escaped fled to Kahire; they elected a new king, named *Tumanbey*, who was also defeated and taken prisoner. Selim was so charmed with his understanding, that he granted him his freedom, and intended to appoint him viceroy of Egypt; however, people began to talk freely concerning their hopes, that when Selim should have withdrawn, *Tumanbey*, with the remaining Circassians and Arabians, might be able to drive his troops out of Egypt, and reinstate the Circassians in their former dominion. These reports coming to Selim's knowledge, he  
caused



caused Tumanbey to be hanged under one of the gates of Kahire (Cairo); and with him ended the government of the Circassians in Egypt, after it had continued 286 years. By command of Selim, they were for several days left to the mercy of their conquerors.”<sup>f</sup>

Another author, Buonaventura Vulcanius, mentions the routing of the Circassians out of Egypt in 1437, mistaking them for Egyptians. He wrote in 1597—“ Ante hos 160 plus minus annos a Sultano Ægyptii sedibus suis pulsi Palæstinam, Syriam, et Asiam minorem mendicorum specie pervagantes, trajecto Hellesponto, Thraciam et *circum-danubianas* regiones incredibili multitudine inundarunt.”<sup>g</sup> By all which it appears, that these Circassians, who had established themselves in Egypt, had been continually routed from their first settlements in the thirteenth century—had retired to their native country, and, from time immemorial, had settlements on each side the mouth of the Danube.

“ The chiefs, or waywodes (of the gypsies), as they proudly call them, were formerly of two kinds in Hungary. Each petty tribe had its own leader; besides which, they had four superior waywodes,

<sup>f</sup> Kantemir Geschichte des Osmanischen Reichs, quoted by Grellman, p. 221.

<sup>g</sup> Vulcanius de literis Getarum, p. 101. Hence Salmon believed them to be Mamelukes, who were obliged to quit Egypt in 1517, when the Turkish emperor conquered that country, and put an end to the Circassian government.

waywodes, of their own cast, on both sides the Danube and Teisse.”<sup>u</sup>

Is it surprising, then, that these vagabonds, the *Corra Sacæ*, or rabble Scythians, of Persian and Irish history, should pass themselves for Ægyptians, on entering Transylvania, Hungary, Bohemia, &c. &c.?

The Egyptian descent of these people is entirely destitute of proof; the most positive proof is to be found to contradict it. Their language differs entirely from the Coptic, and their customs, as *Abasuerus Fritsch* has remarked, are nothing less than Egyptian. They wander about like strangers in Egypt, where they form a distinct people, as not only Bellonius, but many later writers assure us. The universal character of this people is that of fortune-telling, thieving, and remarkable for being smiths and farriers. In Hungary this trade is so common among them, that it is a proverb, *so many gypsies, so many smiths*. To these occupations I think they are indebted for their name. In the Indo-Scythian or Hibernian language *Gaire* is a fortune-teller; Ar. غور *ghour*, incantator, augur, and *Gou-aire*, in Irish, a master smith; *Seang-gaire*, poor mean fortune-tellers; *Seang-gouaire*, poor mean smiths. Ar. زك غور *Zing-ghor*, a vagabond; Ar. زك غار *Zeng-ghar*, vagabond cheats. In Persian, زنگی *Zengi*, signifies a savage, a fool, a Hot-tentot,

<sup>u</sup> Grellman, p. 54.

tentot, a Moor, a Negro, an Egyptian, an Ethiopian; and hence, I think, all the mistakes, that have happened about these wandering Circassians.

Mention is made of them in Germany so early as the year 1417, when they appeared in the vicinity of the North Sea. A year afterwards we find them in Switzerland. In 1422 they appeared in Italy; but there is no certainty at what period exactly they first appeared in Europe.

From the earliest account of these people they were miners and gold-washers. *Pray* says, they call themselves *Romæ*. “*Ipsi enim se lingua vernacula Romæ appellant; hujus nominis provincia ad fluvium Akarum, intra ambitum Galatiæ, Amasiæ, Paphlagoniæ, ac Ponti, quinquaginta circiter milliaribus a Byzantino remota olim fuit. Gens, quæ eam provinciam coluit, passim auctoribus Ciancari, et Cigiani dicuntur. Si quid igitur similitudo nominis valet, inde ortos suspicor. Postea autem quam Tamerlanes, occupata Asia minore, Bajacetem cepit, credibile est, gentem in varia loca sparsam fuisse post annum Christi 1403, atque in Europam etiam venisse. Certe primum omnium in Moldavia, Walachia, ac Hungaria, circiter annum 1417, visi sunt.*”<sup>x</sup>

It has been generally understood that, by *Romi*, they signified any man in common, and therefore they have been taken for Copts or Æthiopians, in whose language *pi-rome* signifies a man; but, as they call themselves *Romæ*, it is probable that  
the

<sup>x</sup> *Pray, Annal. Regum Hungar. P. IV. L. iv. p. 273.*



the Hiberno-Indo-Scythian, *Roime*, a miner, is the meaning of the word; for mining and smithery have been their constant trades, except that of fortune-telling and thieving.

“ A race of Bidoweens is mentioned by D’Arvieux, who live at Alexandria, *in the same manner* with the gypsies in France. They encamp between the sea-beach and the walls of the city, under tents, where men, women, children, and cattle, are all lodged promiscuously. The only apparel of the women is a large blue shift; the men and young boys cover themselves with a long piece of white bouracan; but the children go naked in all seasons.” (Ruffell’s Aleppo, V. i. p. 391.—La Roque, *Voy. dans la Palestine*, p. 119.)

Pocock, I believe, was the first that hinted, from report, that the *Chingans* of Syria were the same race as the gypsies of England. “ The *Chingans*,” says he, “ who are spread almost over all the world, are in great abundance in the north of Syria, and pass for Mahometans. They live under tents, and sometimes in grotts underground. They make a coarse sort of carpet-work for housings of saddles and other uses, and, when they are not far from town, deal much in milch cattle, and have a much better character than their relations in Hungary, or the *gypsies* in England, who are thought by some to have been originally of the same tribe.” (Pocock, *Description*



tion of the East, V. i. p. 207.) If they were Syrians, they did not speak Hindoostanee.

A French officer, in Hyder Ally's service, saw a hord of strolling vagabonds in India, who generally live in the woods; he calls them *a kind of Bohemians*, meaning gypsies. Grellman seizes on this passage to prove, that the gypsies of Europe are from India. His collection of gypsey words, collated with the Hindoostanee, will convince the reader of the absurdity. The passage is as follows.

“ Une horde d'une *espece de Bohemiens* tres nombreuse dans l'Inde, et dont on ne connoit point l'origine, en ce qu'ils habitent les forêts pour l'ordinaire, et à qui même le prejuguè Indien défend les lieux murés, parce qu'ils mangent, à ce qu'on dit, toute sorte d'animaux, et de reptiles, eut permission d'Ayder, qui est au-dessus de préjugés, de suivre l'armée, d'y vendre du lait, du bois, & tout ce que leur industrie peut leur fournir; ils se chargèrent de transporter partie considerable de poudre, au moyen de leurs petites charettes trainées par des buffes, qui les suivent dans leurs courses & voyages continuels. Afin de les faciliter, une partie d'entre eux fut assurée d'une solde, comme pionniers, & ils étoient dans les sièges & dans la construction des retranchemens, & la reparation des chemins, de la plus grande utilité, tant pour le transport des terres, que pour la confection des gabions & fascines.” (Histoire d'Ayder Ali-Khan, Nabob Bahader,

Bahader, ou Nouveaux Memoires sur l'Inde. Paris, 1793. V. i. p. 264.)

This is no proof that they were gypsies; the author only compares them to gypsies, as a body of lazy strolling people, frequenting the woods and bye places. Martiniere brings them from Zanguebar. “Zeng; ce mot signifie, en Arabe, le pays de *Cafrerie*, et les peuples, qui l’habitent, s’appellent aussi, en Arabe, Zengi, et en Persan Zenghi, d’où est dérivé ce mot de Zenghibar, qui signifie le pays des Zinghis, qui sont proprement ceux, que les Italiens appellent Zingari, & que nous autres nous nommons Egyptiens & Bohémiens.” (Dict. Geogr.) Again; “Le Zingietan ou le pays des Zingues est celui de Habashah, qui est l’Ethiopie.” (Idem.) In short, Zeng, as I have shewn before, was a name given by the Arabians and Persians to all savage and barbarous nations; and, by Cafrer, the Arabs meant no more than that the Egyptians were *كافر* *kafir*, that is, infidels, a term the Mahometans honour us Christians with. Ce sont ces mêmes peuples, qui sont appelez Rihens, dans l’histoire Saracénique; that is, *رهين* *rabin*, servants; and this is the modern Irish name for them in Mac Cormac’s Dictionary, viz. *Giosfog*, a dependant servant, client.

Captain Richardson, in the East India Company’s service, takes up the idea of Grellman. In the seventh volume of the Asiatic Researches, he gives an account of a “people in Hindoostan,  
“ called

“ called Bazeegurs, or jugglers, players, actors,  
 “ and by Hindoos, Nut, that is tumbler, artful,  
 “ cheat, rascal; Nutwa, a dancing boy. They  
 “ profess to be Moosfulmans, yet employ a Brah-  
 “ min, supposed to be skilled in astrology, to fix  
 “ upon a name for their children. They acknow-  
 “ ledge a God, and in all their hopes and fears  
 “ address him, except when such address might  
 “ be supposed to interfere in Tanfyn’s depart-  
 “ ment, a famous musician, who flourished in the  
 “ time of Ukbur, and whom they consider as their  
 “ tutelary deity.—But, when left to themselves,  
 “ under the impression of immediate or impending  
 “ ill, the goddess *Kali* generally obtains the pre-  
 “ ference.

“ The men are remarkably athletic, and also  
 “ nimble and adroit in every slight of hand, prac-  
 “ tising juggling in all its branches.—Some of  
 “ them wander about as sects of religionists, and,  
 “ calling themselves Moosfulmen Fuqueers, live  
 “ on the bounty of the pious. They are suspected  
 “ of being great thieves. Their women do not  
 “ attend them in the exhibition of their juggling  
 “ tricks, but practise physic, cupping, palmistry,  
 “ and marking the skin of the Hindoo women.  
 “ They are musicians also, and play on an instru-  
 “ ment called *Si-tar*, a species of viol now much  
 “ used in Hindoostan, and which, though origi-  
 “ nally,

G

“ The goddess *Caili* was well known to the Hiberno-  
 Indo-Scythæ. See Preface to Prospectus, and Smith’s His-  
 tory of the County of Cork, 1747.

“ nally, as its name implies, only a three stringed  
 “ instrument, is frequently to be met with here  
 “ as a four, five, six, nay seven stringed viol.”—  
*Si*, in Per. and Hindoostanee, is three, and *tar*,  
 string, wire, &c.<sup>z</sup>

Captain Richardson observes, that many of Grellman's words of the Hindoostanee are very incorrect; and many, as I have already observed, are Persian, and others not to be found in Gilchrist's Dictionary of the Hindoostanee.

That human victims are still immolated to *Kalee*, within the precincts of Calcutta, is believed by more gentlemen than one. (Gilchrist, Dict. Hindoostanee, Preface, p. xxiii.)

*Leab'a Caili*, the altar of *Calee*, still exists in the county of Corke. The inhabitants near it say she was a cruel giantess, in the days of paganism, that devoured all the children in the country. (Smith's History of Corke.) The root of her name exists in the Irish *ceal* or *cal*, death, black.

It is amusing to read the opinion of authors on the gypsey language: Joseph Scaliger furnished Buonav. Vulkanius with a list of Nubian words,  
 among

<sup>z</sup> Hence the Irish *Si-tern*, a harp, i. e. three-stringed.—*Si* is three in Irish; as in *Si-greabal* or *S'greabal*, three pence, of which hereafter, in the chapter of the money of the ancient Irish.—*Siterne*, a harp; *Cion-tar*, a harp; *Cinur*, a harp: the first is Hindoostanee, the second Chaldee, כִּנּוּר *cinur*, and the third Hebrew and Phœnician כִּנּוּר *cinur*, *cinnor*, which Josephus says had ten strings. Sanscrit *Kinneri*. (Sonnerat, p. 155.) Ar. كِنَارُت *kinnarut*, a harp. Hindoost. *Been*, a harp, signifies music in general in Irish.



among which there are found *three*, *Daide*, father, *Mauron*, bread, *Yag*, fire, which are likewise gypsey words; therefore he infers, that Nubia is the gypsies mother country. Scaliger's Nomenclatura-Egypt-Arabica furnished above three hundred words, alike in Egyptian and Irish; therefore, we might say, the Irish are of Egyptian descent. The three words above quoted are also Irish; *Daid*, father; *Agh*, fire, (whence *Bagh*, an epithet of the sun, and *Dagh-dae*, the Apollo of the pagan Irish, the *Daghdaroth*, the Phoebus of the Brahmins); *Arán*, *Narán*, *Marán*, is also Irish for bread. Ex. gr. *Tabhar dhuin a'niugh ar narán laethambal*, give us this day our daily bread. (Pater noster.)

There is no standard for the gypsey language; as may be seen by casting the eye over the three following specimens of the Lord's Prayer, given by Grellman, and by comparing the list of words, collected in England by Bryant and Marsden, by Cox in Hungary, and by Grellman in Germany, in the tables here annexed.

The Lord's Prayer, in the gypsey language.—  
Dade! gula dela dicha mengi, Czaoreng hogodoladen tavel, ogoledel hogoladhem, te a felseffz, trogolo anao Czarchode, ta vela mengi fztre kedapu, maro mandro kata agjesz igiertiszara a more beszeecha, male dfame, andro vo lyata, enkala megula, dela enchala zimata. Sefzkefz kifiztrio oothem banisztri, putyere feriszamarme, à kana andra vecsi, ale va kosz. Piho.

The same, according to an old translation.—  
 Muro Dad, kolim andro therofz; ta weltro fzen-  
 tanao: ta weltro t'him: ta weltri olya, szarthin  
 andro therofz kethjin t' he pre p' hu: sze kogyesz  
 damande mandro agyesz; ertitza amare bezecha,  
 szar, t' hamin te ertingiszama rebezecha: mali  
 zsa men andre bezna, nicka men le dfungalin  
 mansátár, ke tirino t'hin hino baribo szekovari.  
 Amen.

“ These two translations differ so widely, (ob-  
 serves Greelman,) that one would almost be  
 inclined to doubt, whether they were really the  
 same language; yet both taken from Hunga-  
 rian gypsies, at different periods.”

He then gives us a third specimen, with a lite-  
 ral translation in Latin, viz.

Ámaro Del szavo hal athé opre andro Cserofz,  
 Noster Deus qui es ibi super in Caelo,  
 avel szinton tro nav, te avel tri lume, te  
 veniat sanctum tuum nomen, ut veniat tuum regnum, ut  
 khergyol tri voje szar andro cserofz chidé te  
 fiat tua voluntas sicut in caelo sicque ut  
 phé phu; ámáro mandro ogyéusuno dé áménégé  
 in terra; nostrum panem quotidianum da nobis  
 ágyèsz, értiné amenge ámáro vitfigofz té ámén  
 hodie, remitte nobis nostrum peccatum ut nos  
 kidé ertináha ámaréngé, pálidfchá ámén andro  
 ita remittimus nostris, ne inducas nos in  
 dfchungalo tsaszofa, tami unkáv ámén ávri ándral  
 periculosam horam, fed fume nos ex e

ó dfchungalo

Ó dſchungalo tiri hin é lume tiri hin ezor, te  
periculo tuum éſt regnum tua éſt potentia, ut  
akano-fzekevar. Amen.  
nunc-ſemper.

The obſervation of Otrokocſius is worthy of notice. “ Eſſi mihi ignota éſt illorum lingua, non enim quilibet facile eam ab illis poteſt diſcere, cum experimento míhi conſtet, in juventute nunquam me ab iſſis extorquere potuiſſe, ut recte et ordine Pater Noſter Ciganice recitarent, ſed recitant vel lingua Hungarica, vel ejus nationis, in cujus ſunt medio.”

It is remarkable that, in whatever part of Europe they are found, the univerſal name of God with them is *Dewla*, *Del*, or ſome word ſimilar. In the Hiberno-Indo-Scythian it is *Duile*, a word the Irifh lexiconiſts derive from *duile*, element, materia prima, in Egyptian ⲧⲟⲩⲓⲗⲉ *douile*. *Aireac Duile*, the prince of elements, is certainly the ארצה דאוויל *arca douil*, or princeps omnium materia of the Tyrians.

In the gloſſary of Cormac, firſt biſhop of Caſhel, who was converted by Patrick, we find *Righ na duile*, King of the Duile, i. e. GOD; and that it does not imply elements here, I ſhall ſhew preſently.

Adhram do righ na duile  
Do dagh bhar din ar n'daone  
Leis gach dream, leis gac dine,  
Leis gac ceall, leis gac caoimhe.

Id est,

I worship the King of mercy,  
Whose fire from the mountain top ascends,  
In whose power is all mankind,  
All punishment, and all reward.

In the Kisti dialect of Circassia, bordering on the Cuban river, the Phasis of old, we find *Dyala* signifies God. From these Circassian Tartars, I am of opinion, the gypsies originate; and that what few Hindoostanee words they have, are derived from our Aire Coti, or Indo-Scythæ, who returned to Lazica, i. e. to Colchis, after their emigration to India, as set forth in my Vindication.

The names of God, in the Irish language, would be a sufficient proof to me, that the ancient Irish were an Oriental colony, viz.

ART, God; Parsi and Pelhvi *Art*.—Succesores deinde ejus Art-abanus et Ti-granes, cognomine Deus, a quo subacta est Media et Mesopotamia. (Prolog. in Trog. Pomp. Hist.)—*Art*, Dieu, titre d'honneur donné a plusieurs princes Arsacides, adopté aussi par les Sassanides. (De Sacy, Mem. de la Perse.)—אֵרִיתָא *Arita*, unum e Dei nominibus, significans unum principium unitatis suæ. (Plantavit.)

AOSAR, God, pronounced Eesar.—Hindoostanee Eashoor, Esur, Iswur, God, i. e. benevolent, gracious.—In the Sanscrit, *Eswara*, meaning properly the solar fire, says the learned Maurice. (Ind. Ant. V. VI. p. 235.) So we  
may



may derive Aofar, from *Aos*, fire, the sun.—Berner says the Hindoo word means immovable; les Indes nomment l'Etre Supreme *Achar*, c'est à dire, immobile, immuable, (L. III. Hist. Gen. T. XXXVIII. p. 227.)—A very grand idea of the Deity (says Bailly); they perceived, that all bodies in motion yielded to the action of a superior power. (Lettres sur les Sciences, p. 51.)—Sir William Jones thinks, that the Iswara and Isi of the Hindoos are the Osiris and Isis of the Egyptians.—Arabicè *Ufar*, perlustrans Deus. (El. Scheid.)—Ægyptiorum plerique id nomen pronuntiarunt Oishiri, Oisiri, Ufari. (Jablonsky.)—And in the Chaldee we find אִיסְרָא *Aisera*, Jupiter. (D. de Pomis.)

**CROM, CRUIM;** *Crom Cruath, Crom Cruathoir, Crom Cruaghoir*, God. The same God, says Irish history, that *Soraster* adored.—Hindoo and Arabic کرم *kurum*, beneficence, gracious; خيريت *khyreeut*, good, gracious: these words are always applied to God. (Gilchrist's Hind. Dict.—Richardson's Ar. Dict.) Pers. کړوگر *keruger*, an attribute of God. (Rich.)—Zoroaster, and the Hindoos, believed in one supreme God, the maker of all things, the *Crom cruathoir* of the Irish.—Ziegenbalg, a Danish missionary, gives the following translation from the books of the Brahmins at Tranquebar: “The Being of beings is the only God, eternal, and every where present, who comprises every thing; there is no other God but

but him.”—De la Croze, speaking from the authority of another Danish missionary, says, that in one of their books the Hindoos thus express themselves: “The Supreme Being is invisible, incomprehensible, *immoveable*, without figure or shape. No one has ever seen him: time never comprised him: his essence pervades every thing: all was derived from him.”—

The Hindoo religion inculcates the belief in one God only, without beginning, without end.

(Crauford’s Sketches.)—Hence he is named,

in Irish, the great circle; see TI. Hence,

*Cromtbear*, a priest, so called among the heathen Irish. (C. O’Connor.)—

*Crom-leac*, a blaze, an altar to the heathen deity *Crom*. (Id.)

—*Cruath*, an attribute of God. (Cormac.)—

Ch. חרם *charam*, Deo devotus. Ar. کریم

*kerim*, a religious man fearing God. (Rich.)—

الله کریم *allah kureem*, God. (Rich. Scheid.)

Hindooft. کرتار *kertar*, creator.

COMHDÈ, God, Lord, Master. It is pronounced *Covdè*.

COIMHDHÈ, God; according to some, the

Trinity, from *comb*, which answers to the Latin

*con*. (O’Brien.)—These words have most

assuredly no relation to the Trinity, and are

certainly derived from the Persic خدَا *khoda*,

and خدای *khodaè*, God; quasi חודאי *chod*

*ai*, qui per se venit, extititque. Nomen Dei

omnipotentis proprium: eique αὐτοῦ *auto*, et essen-

tialiter tribuitur: nonnunquam Domino, pos-

sessori,

feffori, principi, eximio, per accidens (Castellus). *خديو khodeu*; nomen Dei omnipotentis, proprie magnus rex, et vir eximius (id.), corresponding to the Irish Cúdvè.

DIA, God. Hindooft. *Dia*, generosity, benefit, mercy, God; Perf. *دي Dei*.

DETHABHA, God, good, generous, merciful God. Ar. *طائب taeb*, good.

DUILE, DUILÉAMHAIN,<sup>aa</sup> God, from deolai, or deulai, gracious (O'Clery). Hindooft. *dyala*; Ar. *عادل audil*, just God; Ch. *דבאל dabal*, Deus, numen.

MANN, MANNAN, God. Ar. *مَنَّان mannan*, beneficus, largitor, absol. Deus (Scheid). This word is applied especially to omnipotence (Richardson).

SEATHAR, SAHAR, God, Lord. Ch. *שטר Sitar*, Dominus, Samarit. *Sabar*, Deus; Ar. *ستار Settár*, an attribute of God, protector; in the Hebrew, *שטר Satar*, *Sotar*, Gubernator, moderator, executor.

TI-MOR, the great circle, God, *tofach gan tofach*, without beginning, without end. De la Croze mentions to have seen a Hindoo painting of a triangle enclosed in a circle, which was said to be intended as an emblematical indication of the Supreme Being; but observes, that this is not a thing to worship, and that no image is ever made of God. (Crauford's Sketches.)

I confess

<sup>aa</sup> For the meaning of the word *Aman*, see next chapter.

I confess that I should not hesitate to declare a people of oriental origin, with whom such names are to be found, for the Supreme Being, for inferior deities, priests, sacrifices, altars, &c. &c. on whatever part of the globe they might be situated; but, when history and language concur in the same similitude, it is, in my humble opinion, a positive proof. In the Celtic we find no such names. Lhwyd, under the Latin word *Deus*, has Welsh *Dyu*, Cornish *Deu*, Armoric *Dué*.

A gypsey, in the old Irish, is named *Rassaidh*, that is, an astrologer, from their pretending to tell fortunes by the stars; in Arab. *رصد* *reffed*, an observer of the stars. The same word in Irish is applied to a strolling, rambling woman, who goes about as these gypsies do.

**GEARROG**, incantatrix, is another name for gypsey, from the Arab. *غور* *ghour*, incantator; and *زنگ غوري* *Zeng-ghouri*, a vagabond fortune-teller, may have been the reason of their being called *Zingari*.

**GIOFOG**, a servant, client, dependant, is a modern name for gypsey in Irish, which corresponds to the Perf. *رهبي* *rehi*, a servant, a slave; Hindoost. *rind*, a blackguard. “Ce sont ces mêmes peuples, qui sont appelez *Rihens*, dans l’histoire Saracénique.” (Martiniere, Dict. Geogr. ad verbum *Zeng*.)

The preceding specimens of the Pater Noster, in the Gypsey language, and the following vocabulary



vocabulary of that jargon (for it does not deserve the name of a language), I believe, will convince the reader that it has no standard.

It appears to me to be formed on the Indo-Scythian, that prevailed in the vicinity of Colchis, and mixed, in their emigration, with Hungarian, &c. &c. according to the countries they passed through to the more inward parts of Europe.

The vocabulary is formed from the words of the gypsies, collected by Cox in Hungary, by Bryant and Marsden in England, and by Grellman in Germany.

The words marked P. are Persian, not Hindoostanee, as Grellman asserts; and those with a † are not to be found in Gilchrist's Dictionary of the Hindoo language. To these I have added the Indo-Scythian or Irish.

ENGLISH.		GYPSEY.			
A.					
Ape	-	-	godocovan, papinori	-	-
Afs	-	-	millan	-	-
Air	-	-	yarrow, beval calo, prabal	-	-
Arm	-	-	moshee, mossin, mucia	-	-
Above	-	-	apra	-	-
to Awake	-	-	ionadafs	-	-
Ashes	-	-	tschar, djiplo	-	-
Apple	-	-	pabuj	-	-
an Ant	-	-	kirja	-	-
Age	-	-	buda, purana	-	-
Axe, bill	-	-	tower, tober	-	-
Arrogant	-	-	gojemen	-	-
B.					
Bagpipe	-	-	cormali (Swinton)	-	-
Bed	-	-	woodrous	-	-
Bough	-	-	bai	-	-
Bread	-	-	mawro, manru, maro, malum	-	-
Blood	-	-	ralt, rat	-	-
Brother	-	-	pal	-	-
Brook	-	-	pashoo, pannee	-	-
Brafs	-	-	porcherie	-	-
Black	-	-	cauliban, kalo, kela	-	-
Blue	-	-	yack	-	-
Bird	-	-	chericloes, tschirikh, tshirkli	-	-
Belly	-	-	per	-	-
Beer	-	-	lavannah	-	-
Bridge	-	-	pargee	-	-
Breath	-	-	beval, dako	-	-
Bow	-	-	casht	-	-
Barber	-	-	mormingro	-	-

HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

banor.

gudha.

howah. bao. puwan.

bhan. hateh.

upur. aopur. barh - uabhr, barr.

jugna. jugana.

†rag. †bowus. ch har. bhus - duflach.

†pawug. †sjuw. feo.

†kiro. †tschontj. cheoonta kirog (a beetle).

†potdjna. aeu. aeurbul. joog aos (age), aoide (youth).

†kulhari. kooharee. P. tubur tuah.

{ †kuffa. ahunkaree. ghu- } bomanach.  
mundee (haughty)

- - - - cora-mala.

bicchouna.

dala - - - duile (a leaf).

†ruti. rote. khana - { narán, marán, roisteen (griddle  
bread).

{ †lohu. roodhir. lalee. foork- } ceara, gal, ruadh, (red); Hind.  
{ hee - - - } rata (red), P. lal (red).

beer. bhaee. bhrata - brahar, brathar.

nala - - - alt, nalt.

peetul - - - prais, umha.

†kaulhe. pootlee - caili.

neel - - - nial.

cheereah. taer - - tir, firith, fairith (songster).

†piteh. pet - - { pit (pudendum muliebre), bru  
belly).

bozu. P. - - - lionn, leann.

pool. P. दौरा (an arch) droohad (bridge).

dumm. P. fans - - - daigh, deaith.

kuman. kumtha. दौरा - camán.

hujjam. naee. nappit.

ENGLISH.			GYPSEY.			
Book	-	-	lill, buchos	-	-	-
Boat	-	-	bara, baro	-	-	-
Back	-	-	domoe, domee	-	-	-
Bridle	-	-	solivingo	-	-	-
Barley or corn	-	-	give, gib, arpa	-	-	-
Body	-	-	trupo, tefchta	-	-	-
Burthen	-	-	birda, paro	-	-	-
Beast	-	-	telel	-	-	-
a Bee	-	-	birlin	-	-	-
a Boar	-	-	bikerish, krohila	-	-	-
Bark (tree)	-	-	borka, tshjlka	-	-	-
Beard	-	-	tschor	-	-	-
Behind	-	-	gew, buhl	-	-	-
Breast	-	-	kelin	-	-	-
Boy, see child	-	-	tschabe, tshaivo	-	-	-
a Board	-	-	pal	-	-	-
a Band	-	-	dori	-	-	-
Butter	-	-	kil	-	-	-
Brimstone	-	-	kandini momelli	-	-	-
a Bell	-	-	kambana	-	-	-
Bare	-	-	nango	-	-	-
Broad	-	-	bulhaila	-	-	-
Bath, water to bathe	-	-	janosal eo panee	-	-	-

## C.

Cheese	-	-	cal, kiral, kiras	-	-	-
Coat	-	-	chockwan, koro	-	-	-
City	-	-	foroofe	-	-	-
Cow	-	-	grove, gouvine, guruni, kircumi	-	-	-
Cat	-	-	matchean, matshka, sterna	-	-	-
Coal	-	-	shill, jangar, angar	-	-	-
Cinder	-	-	vongur	-	-	-
Chimney	-	-	tophis, con	-	-	-
Child	-	-	tarno, tshorwo, tshabo	-	-	-



HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

ketab. bed	-	-	béd.
bhur. nouka	-	-	baris, naoi (a ship).
†piteh. peet,h	-	-	drom.
bag.			
jou. P.	-	-	arbhar (corn).
deh. pinda. gat. kaeaa	-	-	con, truaill.
bharr. birz	-	-	beart.
†januwr. pufoo. mirg	-	-	tlas, (cattle) piafd.
{ †fur. moomakhee. bhoura.	}	}	earc, beahnian.
{ mud-hookur			
foour. burah.			
tschali. dharri. chhilka.			
darhee. chimbook. ankree			an greann, an grinn.
pich. hware	-	-	ar gúl.
tchalti. heea. heera. hirda			cliabh, cliav.
chhokra. lounda. baluk	-	-	luan, balac.
†mes. †tukhta. pat	-	-	pal, pal-maire (a rudder).
†futlj. †fitka. puttee	-	-	dora (a cord).
mukken	-	-	macán.
†genden. gundhuk	-	-	ruimh.
ghunta. chourafe.			
nunga. khoola	-	-	nochdi, calv (bald).
choura. chukla	-	-	bulin (a loaf).
panee. jul (water)	-	-	bàne, baine, gil.
P. puneer	-	-	binid (cheese runnet).
koorkee. unga. jhilum	-	-	cota, guna.
nugur. lok	-	-	ngar.
{ gou. gae. d,henoo. goroo.	}	}	gavnach, gach, ga, lob-gach (a
{ gokhree. ofir. foorhee			
billar. bilao. munjar.			cow with calf).
teleea. puthur. kala	-	-	cual, gual.
koela. (red) ungara (hot)	-	-	mior n gual.
dood-dan. dood-kush	-	-	mucan.
lurka. baluk	-	-	lorga (offspring), balach.

ENGLISH.			GYPSEY.			
Children	-	-	-	-	-	-
a Crown	-	-	peng, colah	-	-	-
Cock	-	-	boshlod	-	-	-
Chin	-	-	chumbo	-	-	-
Cup	-	-	corow, bechari	-	-	-
Cradle	-	-	mumallee	-	-	-
Copper	-	-	carcoban	-	-	-
to Command	-	-	iasa vallacai	-	-	-
Couch	-	-	plaftomingree	-	-	-
Country	-	-	bittutheim	-	-	-
Cloud	-	-	febhoeshnodi	-	-	-
Chalk	-	-	gereta	-	-	-
Cabbage	-	-	shafh	-	-	-
Cattle	-	-	buklo	-	-	-
Cucumber	-	-	boharka	-	-	-
Calf	-	-	warjuhilo	-	-	-
Cheek	-	-	tshan	-	-	-
Colour	-	-	shin	-	-	-
Cough	-	-	ghas	-	-	-
Chafe	-	-	shegari, sidah	-	-	-
Cuirassiers	-	-	ritteri	-	-	-
Commander	-	-	jammadar	-	-	-
Church	-	-	kangri	-	-	-
Chamber	-	-	ifba	-	-	-
Clay potters	-	-	kushahu	-	-	-
Crooked	-	-	baugo	-	-	-

HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

kuch-buch	-	-	coicht.
P. koolah. H. chandee.			
kookra. kookut.			
t,hooddee.t,horhee. †t,shomni.			
piala. †tshafee. †kafu	-		pheala, bochla.
pindola. pingoora. palna.			
tamba	-	-	ban.
furmana	-	-	fallavnachd, rule, dominion.
k,hat	-	-	caiteac (a mat, a carpet).
des. junum-b,hoom	-		du, deife.
{ †baddel. budlee. ghun,			
{ megh. ghuta.			
khuree-muttee. ch,huree	-		criath, earth, clay.
kobee. from Portug. couve			cabaiſte.
koluff. P. kilu-bundee.			
†birka. kheera. kukree	-		cucumar.
{ †batſhera. buchra. lee roo.			
{ bachha -	-		laoih, bo-ſearra.
gal. kupol	-	-	leath-cheann, gul-ba (mouth).
{ †rengch. P. rung. H. burun.			
{ loun -	-		li, ſaine (variety), ſainre (purple.)
khanſee. †kaſſee	-		caſach.
P. ſhikar. uher	-	-	ſealg, ſiodhan (veniſon).
P. buhadoor. mirza	-		rideri <sup>bb</sup> (a knight).
{ P. ſurdar. H. muhunt.			
{ H. Senaput, Ar. umeer-			Emir al amhra.
{ ool, omura			
{ †muzzizam. girja. kuleſa.			
{ H. coill -	-		cong (a convent), ceall.
†iſhba. H. kothee	-		ioſda (habitation).
†kitſch. H. kabbish. bunnee.			
benka. tera. bankdar	-		bogha (bent, bow).

<sup>bb</sup> The Circasſian nobles are divided into ancient noble knights, Rittera-del, and nobles of nobles. (Pallas.)

## ENGLISH.

## GYPSEY.

## D.

Devil	-	-	beng, benga	-	-	-
Day	-	-	davies, devus, diwes, dewes	-	-	-
Dog	-	-	'yacal, fhokel, yuket	-	-	-
Drink	-	-	panec ; fee water	-	-	-
to Drink	-	-	peola	-	-	-
Death, dead	-	-	moloo, miraban, moola, moulay	-	-	-
Dark. See Night.	-	-	rattie	-	-	-
Door	-	-	wooda	-	-	-
Drowned	-	-	adra, panee, padee	-	-	-
to Drink	-	-	peola	-	-	-
Dwarf	-	-	bottoo, georgio	-	-	-
Dead body	-	-	moloo, georgio	-	-	-
Desert, wilderneys	-	-	bauro, dromo, colori	-	-	-
Dew	-	-	mraffa, osh	-	-	-
Dike	-	-	tallo	-	-	-
Duck	-	-	hiretz, retfhorn	-	-	-
Dove	-	-	tovandei	-	-	-
Dragon. See Devil.	-	-	beng	-	-	-
District	-	-	rundo	-	-	-
Diligence	-	-	fik	-	-	-
Daughter	-	-	fhaj	-	-	-
Dagger, sword	-	-	goro, chadum	-	-	-
Drum	-	-	tombun	-	-	-
Debt	-	-	kammawa	-	-	-
Double	-	-	duber, aduito	-	-	-
Dark	-	-	tamlo	-	-	-
Deep	-	-	gor	-	-	-
Dry	-	-	fhuk-rohilo	-	-	-

## E.

Eye	-	-	{ havoura, aok, yaka, po, aran, yok, }	
			{ yakau	-



HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

dyt. ufoor. pishoch.

†diw. H. din. dewus - dia.

koota. kookur. P. fug - fag (a bitch), cealab (dog).

peena (to drink) - { baine (water), ola (drink), queu  
o engl. pulli (give us a pull  
of that jug).

mua. maylay. mot. mordanee { mord, muath; Caucasus, mard,  
muah, malat.

undhera. chhippa - reaght (night).

dooara. P. dur - doras.

doobona. borna. doob-murna.

peena. ghootna. khechna.

bouna. nata - naoidhe, galo-ban.

bun. khundur. kanun - canon, ganon.

os. kohir. feet. koo-hassa - keo, keo-bhrain.

†tallaw. H. khaee - cuihe.

P. buttugh. butuk.

†tub-butter. shetshlee.

guddee. uigur. gul - gul, guilin.

nala - néal, naul.

minet - facan (undiligent), mianad.

{ bethee. kunnea. postree. } piuthar, dearb-piuthar, coint  
{ lurkee - } (female), lurgo (offspring).

dhoru. krees - grei-lan.

P. tumbur.<sup>cc</sup> H. dhol. dholuk.

†guna. rin.

duara - dara.

nerassa - deimh.

gehera - gair (deep).

fukka - sic.

{ awk. ank. nyn. chukh. } nuc, nuk-keph (eye-lash), ro-  
{ naka - } ainek (oculatissimus).

ENGLISH.		GYPSEY.			
Ear	-	can, kan	-	-	-
Ever, for ever	-	fawjaw	-	-	-
the Earth	-	phovee, bhu, pube	-	-	-
Eagle	-	fauwee, bishothilo	-	-	-
Eyebrows	-	yoene, coenue	-	-	-
to Eat	-	chollow	-	-	-
Evening. See Night, Dark	ratti	-	-	-	-
Egg	-	yaros, garum	-	-	-
Epistle	-	liel	-	-	-
Edifice	-	ker, baua	-	-	-
Entire	-	zelo	-	-	-

## F.

Father	-	ning, dad, dade, dadi	-	-	-
Flame	-	pratcheely, flammus	-	-	-
a Flower	-	rogee, rofee	-	-	-
a Flute	-	fcholl	-	-	-
Fear	-	trersh	-	-	-
Forest, wood	-	vash	-	-	-
Fire	-	yog, yag, yak, yajo	-	-	-
Foot	-	peroe, piro	-	-	-
Finger	-	valashtee, kurzshilo, guzdo, gush	-	-	-
Full	-	pordo	-	-	-
to fly	-	wateryam	-	-	-
a Fly	-	-	-	-	-
to Fight	-	campan	-	-	-
a Feather	-	por, for	-	-	-
Feeling	-	hawlaw	-	-	-
to Faint	-	avesito, jallow	-	-	-
a Flag	-	decklo	-	-	-
Foal	-	dennoloo	-	-	-
Fish	-	matchee, maishu, mulo, tzefniacro	-	-	-
Fownd	-	lasthom	-	-	-

HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

kawn. P. gofh	-	-	gufh, gufham (to hear).
kubhee. fuda, nit		-	nidhe, fiodh-aire.
zemin	-	-	buh.
Ar. oogab	-	-	feavoc, afalion.
bhoun.			
khana. bhojun. jeona		-	kaihim.
fanjh. fundhea	-	-	reaght (night).
unnda.			
khutt	-	-	keit, dubh-keit.
†fummutfcha-ghur		-	goir(habitation),guirme(aninn).
fara. fumoocho	-	-	flan, far, fair.
bap. bab. pita	-	-	daid.
teem. lu	-	-	loo, uloo, ulah.
p,hool. jobun	-	-	bla.
bunfee. banfree	-	-	ceol (music), bunfa (a reed).
dur. P. turs. H. d,hak		-	eagla, treas (adversity).
jungel	-	-	fafac.
ag	-	-	agh, daigh.
paon. pir. pug	-	-	{ pre (foot), preabam (to kick), breabam (to foot). Shaw.
unglee. P. ungoofht.			
b,hura. P. poor	-	-	borr (complete).
oorna.			
mukhee	-	-	muskeen, muscin.
lurahee	-	-	luireac (coat of mail).
punkh. P. pur.			
lamifu	-	-	lanmhafach, lamh (hand).
nirbul. k. doorbul. k.			
jhunda	-	-	{ deighl, deighl greine (the flag of the sun, Fingal's standard).
gaodee. chooteea		-	di-n'ollamh, geoin.
much,hlec. muchee		-	{ meas, (fish, falmon by preemi- nence), maighre (fish, fal- mon).
milce. pana (to find).			

ENGLISH.			GYPSEY.				
Fog	-	-	kaeddo	-	-	-	-
Field	-	-	akra	-	-	-	-
Flea	-	-	puzham, pushan	-	-	-	-
Foal	-	-	dernagrefch	-	-	-	-
Frog	-	-	djanba	-	-	-	-
Fat	-	-	tulo	-	-	-	-
Flesh	-	-	mas	-	-	-	-
Fortune	-	-	baxt	-	-	-	-
Food	-	-	gaben	-	-	-	-
False	-	-	latshilo, wingro	-	-	-	-
Free	-	-	piro	-	-	-	-
Full	-	-	perdo	-	-	-	-

**G.**

Girl	-	-	afegne, affoinee, tſhe, tſchaj.				
Green	-	-	chatto	-	-	-	-
God	-	-	{ davila, modaval, dewa, dewol, daw- la, with the Turkish gypsies, dolaa				
Gold	-	-	ſulhaike, ſonnai, ſonnikey	-	-	-	-
Gipsy	-	-	Roman chil	-	-	-	-
Goose	-	-	pappin	-	-	-	-
a Grave	-	-	bauro-ghumbo, gowr	-	-	-	-
Great	-	-	bootſe, baro	-	-	-	-
Giant	-	-	borwardo	-	-	-	-
Garden	-	-	ſinepou	-	-	-	-
Glaſs	-	-	wahlin, tſheklo	-	-	-	-
Grass	-	-	char, wira	-	-	-	-
Gourd	-	-	dudum	-	-	-	-
Goat	-	-	yeſckingingri, ketſha	-	-	-	-
Game, ſport	-	-	kelli-pen, tſchilhiman	-	-	-	-
Good	-	-	latſho	-	-	-	-



HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

kohaffa. ke,hol	-	-	ceo, keo.
moiden	-	-	acah, maidhneas.
peeshe.			
batsheru	-	-	} greah (a horse), dear-groah (a female colt).
beng mendowk.			
chicknaee. †ischeeli	-	-	tiu, tiuawal. (adj.)
ghost	-	-	{ maife (food), maifeach (plump, full of flesh).
bukhtee. H. b,hag	-	-	faghar, bhfhagor.
khana. ahar	-	-	airear.
juta. j,hoota	-	-	leath-sealbh.
khoolee-bund. nirbund.			
b,hura. poora. (complete)			pruite, bruite (full).

lurkhee. bandee. kunea	-	-	{ lorg (offspring), caihne (virgin), coint (woman), bean (female).
ura	-	-	ur.

{ khoda. dawa. in Bengalese duile, covdè. dia.

fun	-	-	fan, fanarc (auri pinguentum).
-	-	-	fee p.
'kaz. hans	-	-	gè.
kibr.	-	-	cabra, geara.
burra	-	-	borr.
dyunt. dano	-	-	{ dana (bold, impetuous), Hind. mur-danu.
poohupbarika.			
kanch.			
gas	-	-	gas (sprouting up).
†hulla. loukee	-	-	caul.
bokh. bukra	-	-	boc.
kele. notsch.	-	-	clei, cleas.
bhula. bala	-	-	ba, bil.

## ENGLISH.

## GYPSEY.

## H.

Houfe	-	-	gur, kir	-	-	-	-
Hill	-	-	cumbo, cumbee, bar, dombo				-
Hail	-	-	yive	-	-	-	-
Head	-	-	sharrous, shoro, cheru	-			-
Hen	-	-	cappeet		-	-	-
Horse	-	-	gree, gre, kray	-		-	-
Harp	-	-	manchouro		-	-	-
Heaven	-	-	ravoo, ravooos, shweto, tscherofs				-
Husband	-	-	rome	-	-	-	-
Horn	-	-	shing	-	-	-	-
to Hear	-	-	shim	-	-	-	-
Hair	-	-	bullow, bal, pal, bolean		-	-	-
Heat	-	-	tattoo	-	-	-	-
Hand	-	-	vasti	-	-	-	-
Hungry	-	-	bocolee	-	-	-	-
Herbs	-	-	fcha	-	-	-	-
an Hour	-	-	yacora	-	-	-	-
Harvest	-	-	givengro	-	-	-	-
Hatred	-	-	hocleben		-	-	-
Hog	-	-	balo	-	-	-	-
Honey	-	-	gwju, mescho	-	-	-	-
a Hare	-	-	shoshi	-	-	-	-
Heart,	-	-	sie, si	-	-	-	-
Hole	-	-	geb	-	-	-	-
Huntsman	-	-	wezheskro	-	-	-	-
High	-	-	pral	-	-	-	-
Heavy	-	-	bharahilo		-	-	-

## I.

Judge	-	-	bauro	-	-	-	-
Inn	-	-	kirchimo, podrum, werda				-

HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

ghur.	-	-	gur, gurm (an inn).
{ †pytter. †kaja. puhuree.			} pri, bri, coic.
{ tongree	-	-	
binour. kakro.			
fer	-	-	faor (head, prince).
kookree	-	-	kearc.
gorra. †ghaffi	-	-	greah.
fitar	-	-	fitern.
fwurg. nubh	-	-	neamh.
bhatur. kunth.			
feenga	-	-	finnim (to blow the horn).
fruwun k.			
bál	-	-	folt, pholt.
tuput. ugin	-	-	tèth.
hat,h	-	-	baife (the palm).
buk.			
boota. †fag. juree.			
g,hunta. dund	-	-	uair.
kuraee. kutnee.			
kuput	-	-	olahac.
foour. bunyl	-	-	lia.
P. shahed. mud	-	-	{ meadh (metheglin, a liquor made of honey.
†faffa. kurr	-	-	
P. dil. mun. chit	-	-	dil, croith.
gibah	-	-	giobach (full of holes, ragged).
sheggar	-	-	fealgaire.
unsha.			
barri	-	-	beart (a burden).
neaik. choudree	-	-	barr.
{ bhut. he-khanu. †feratch.			} gurma.
{ †kham	-	-	

ENGLISH.		GYPSEY.			
Iron	-	fashta, trasht	-	-	-
Image	-	fino, wocklee, idol dew	-	-	-
Ice	-	yeko, paha	-	-	-
Island	-	wesh	-	-	-

**K.**

King	-	crellis	-	-	-
Key	-	clerin, klidin	-	-	-
Knee	-	shanga	-	-	-
Knapfack	-	gona	-	-	-
Known	-	prinjerdo	-	-	-

**L.**

Love	-	commoben	-	-	-
Light	-	dood, mommli, mumeli	-	-	-
Letters	-	liecaw, shiwawa	-	-	-
Life	-	gava, geeva	-	-	-
Lie	-	ochano	-	-	-
to Lye	-	gochoben	-	-	-
a Lion	-	varefs, baroping, oroshlana	-	-	-
Language	-	romana	-	-	-
Loft	-	nashedoe	-	-	-
to Laugh	-	fallaw, favva	-	-	-
to Look	-	aconterrée	-	-	-
a Lamb	-	vaccashoe	-	-	-
Lightning	-	bauro, tood, dood	-	-	-
Little	-	coofe	-	-	-
the Leg	-	herrfe, heroi	-	-	-
Loufe	-	jua, tzua	-	-	-
Leaf	-	patrin	-	-	-
Liver	-	buko	-	-	-
Labour	-	butin	-	-	-
Lame	-	bango	-	-	-



HIDOOSTANEE.			INDO-SCYTHIAN IRISH.
louh	-	-	luaih (lead).
deuw. moret	-	-	iodhal.
P. yukh. burf	-	-	oighre.
deep	-	-	dubhah (aquatic).
raoo. b,hoom-pal. raja.	-	-	re, righ, fal.
shabee. kili.			
gunga	-	-	glun.
kiffa	-	-	kis (a purse, bag).
†tshintā	-	-	ainte.
lou. preet. moh. rus.			
†batthee. yot. chandna.			
likha. burun	-	-	bar (a lettered man, learned).
jeeopra. atma. bolta. heca.			
jhooth	-	-	gaoi, pl. gaoith.
jhootha kuhna.			
bagh. singh.			
bolee. banee. bat	-	-	bearla.
gya-goozra. doobunhar.			
†huffna †hunfee. khil-khilana.			
takna. niharna.			
lela. bherka buchu.			
bijulee. beej. chupla.			
runchik. ulop. tenee	-	-	tana.
{ tingeri. tang. bheree kee			
{ ran (a trotter, or shank			
{ of a sheep).			
†juj. dheal. joon. goom-mul			miol.
puttee. palo. dul	-	-	duile.
kulejee. P. sjigur.			
†kar. teha. dhoon. kam	-	-	duah, curam.
†aftara. langur. b,hungta	-	-	bacach, lang (ankle, shank).

## ENGLISH.

## GYPSEY.

to Leave	-	-	muk	-	-	-	-
to Lick	-	-	tsharawa	-	-	-	-
to Lie down	-	-	deletshedoman	-	-	-	-

## M.

Mountain	-	-	dumbo, cumbo, hedjo	-	-	-	-
Music	-	-	cala, been	-	-	-	-
Mother	-	-	die, dai	-	-	-	-
Man	-	-	rome, giorgeo, manufsch, gadze	-	-	-	-
Meat, food	-	-	mafs	-	-	-	-
Milk	-	-	tood, tud	-	-	-	-
Much	-	-	boot, but	-	-	-	-
More	-	-	eversecofi	-	-	-	-
Morrow	-	-	ovavo devus	-	-	-	-
Mule	-	-	milo	-	-	-	-
Morning	-	-	feizrile	-	-	-	-
Manner	-	-	gofwro	-	-	-	-
Moon	-	-	moonah, shon, shemut, marafcha	-	-	-	-
Morafs	-	-	tato, panj, poshi	-	-	-	-
Mud	-	-	fchik	-	-	-	-
Mare (see Horfe)	-	-	grafchni	-	-	-	-
Mouth	-	-	mus, moi	-	-	-	-
Memory	-	-	rikeweh	-	-	-	-
Multitude	-	-	but, behjr	-	-	-	-
Money	-	-	lowe	-	-	-	-
Miserable	-	-	tshori, ropen	-	-	-	-
Marriage	-	-	luno	-	-	-	-

## N.

Nose	-	-	nock, nák	-	-	-	-
Number	-	-	boot, gin	-	-	-	-
Nail of the hand	-	-	nie	-	-	-	-
New	-	-	nevo	-	-	-	-

HIDOOSTANEE.

INDO-SCYTHIAN IRISH.

{ †mukfet kurna. oobarna. } treigim.  
 { bucha, e. teagna - }

chatna.

letna. lugna. purna - laidhm.

puhar. gir - - bri, ais, aifgeir.  
 rag. rag rung (music, dancing) ceol. bin (music), rinke (dancing).  
 ma. mama. muhtaree - mathair.  
 manooth. manookh - modh, maonas (a proper name).  
 man's - - mann (food).  
 †dhud. doodh - - did (the pap or teat).  
 buhot. bifeear - - bifeach.  
 our. p,her - - iol-ara.  
 kul. bihan.  
 khuchur.

Ar. fujr.; Hind. bhor. turke { feascir (the crepuscle); trog-  
 ain (Aurora).

†gustur. doul - - geis.  
 chand - - cann, easc.  
 duldul. kuchar - - currach.  
 duldul. chuhla. keechur.  
 gorree - - greah (horse).  
 moouh. mookh. anun - men.  
 foodh. chet.  
 bohtat. burhao - - buidhean.  
 peyssa - - piofa, lua (value).  
 henben. kuthoor.  
 beah. bhonnree - - lanavnas.

nak. nafika.

ginte. t,ho. adadah - ead, nead.

nuh. nukh - - ionga.

nya. nuween - - nua.

ENGLISH.		GYPSEY.			
Needle	-	-	thubh	-	-
Nation	-	-	baurifoki	-	-
Night	-	-	rattie, rattigin	-	-
Nut	-	-	pehenda	-	-
Neck	-	-	men	-	-

**O.**

Old	-	-	coshtan, puro	-	-
Ox	-	-	gurub, guru, gurni	-	-
Oil	-	-	tedou, corat	-	-
Ocean	-	-	bauro, panee	-	-
Onion	-	-	purum, lolipurum	-	-
Oak	-	-	balano, mako	-	-

**P.**

Pitch	-	-	boyocrot	-	-
Prayers	-	-	missihe	-	-
Religious	-	-	-	-	-
Priest	-	-	rashee	-	-
Palace	-	-	crellis escochare (see King)	-	-
to Pray	-	-	moughem	-	-
Path	-	-	podrom	-	-
Picture	-	-	fine, choverie	-	-
a Piece	-	-	jek, otter	-	-
Pit	-	-	gere, wormo	-	-
a Pear	-	-	brohl	-	-
Pepper	-	-	peperi	-	-
a Pound	-	-	libra	-	-
Petition	-	-	mangwa	-	-
Prince	-	-	raja	-	-
Powerful	-	-	forio	-	-
Poor	-	-	pral	-	-



HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

foöee. doomoohee	-	fnahad.
jat. burun. log	-	luchd.
rateh. rat	-	reaght.
†gerden. †gulla. P. findoo		gre.
ghar. ghench. muka	-	muin, muinke.

†purana. puratum	-	cais-giallach.
†gorna. budhee. byl	-	bol, bolán.
tel.		
dureeace. fumoondur	-	deire.
gut, ha.		
Ar: booloot.		

ral	-	-	-	bioth.
pooja.				
b, hugut	-	-	-	buidheach.
gooroo. beas	-	-	-	irifeach (religious).
fudun. raj-bhunwun.				
mangna. munana.				
bat. leek. pug-dundee.				
chitur. roop. moorat	-		-	muadh.
†tschan. tukra. tuk	-		-	toct.
gerrah	-	-	-	gaireah.
†prohlo.				
miritz.				
fere.				
urrizi. †urdas	-		-	oraid.
raja	-	-	-	reis, righ.
bulee. bulera	-		-	balach (a giant).
derkarhuna	-		-	drugaire (a slave).

## ENGLISH.

## GYPSEY.

## R.

Rain	-	-	briskanoe, breechind	-	-
River	-	-	doriobb, doriove	-	-
Red	-	-	lolo	-	-
Rock	-	-	bar	-	-
Ring	-	-	vaunuftry, yanguftry, gufderin	-	-
to Run	-	-	prafthem	-	-
Road	-	-	drom, podrom	-	-
Reward	-	-	pleifferdum	-	-
Respectable	-	-	fchoker	-	-
Rich	-	-	barwello	-	-

## S.

Soil	-	-	temm	-	-
to See	-	-	becassin, difcaloe	-	-
I saw	-	-	me-dikkaha.	-	-
Ship	-	-	bara	-	-
Sea	-	-	bauro panee, doeyave, fero	-	-
Steeple	-	-	boro, fule	-	-
Son	-	-	chavo	-	-
Sheep	-	-	bakera, bakro	-	-
Sun	-	-	cham, kam, okam	-	-
Soot	-	-	coulee	-	-
Sulphur	-	-	congrogre, kandini momelli	-	-
to Sing	-	-	givellan, giuwawa	-	-
Song	-	-	gillee, givelee	-	-
Stone	-	-	bar, báre	-	-
Servant	-	-	radchevo	-	-
Sword	-	-	harrow, bauro, goro, chadum	-	-
Straw	-	-	pul, pas	-	-
Sickness	-	-	naphilifoli	-	-
a Spring, fountain	-	-	hani, folyafi	-	-
Sister	-	-	pan, pen	-	-
Sweet	-	-	gudlo	-	-
Silver	-	-	roop, rup	-	-

HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

birrfat	-	-	bhfhras, bior.
nud. nuddee. gung. P. dureea			deire (sea); ab (water).
rut	-	-	ruadh.
puhar (vide Hill)	-	-	barr (mountain).
arfee. †angutri. bank		-	bang.
ruputna. rumana.			
dugur. rahbat. duhur		-	rabhad.
luhna. †jnsnaf	-	-	luacht.
jffekta. mānee	-	-	muin-treach.
tuketa	-	-	toiceach.
†muluk. far	-	-	lar.
dekna	-	-	deacam.
-	-	-	-
nawara. bohit. A. ghoorab			naoi, baris, carbh.
†dschil. fagur. kala. panee. duh			baine (water).
dhouruhra. lat	-	-	borchaol, tur ard, barchaol.
beta. poot. lurk	-	-	lurga (progeny).
bher.			
†kam. dumun	-	-	famh.
j,hool	-	-	cailee (black).
heragand. huk.			
†guwena. luhukna		-	gavam.
j,hanj. bun. johln. loree.			
pureea. put.			
noukurnee. chakurnee.			
†dthoro. krjs. furoha. oona			cearv.
poal. nalce.			
karun.			
choora. chooha. bhoor	-	-	bior, tobair.
bhyna. chan	-	-	bean (female).
mitha	-	-	mitheac.
ruppa.			

ENGLISH.			GYPSEY.			
Star	-	-	starrie, tserhenje	-	-	-
Serpent	-	-	sep, sap	-	-	-
Smoke	-	-	tooph, thu	-	-	-
Shoes	-	-	chawan	-	-	-
Soul	-	-	lefgo, thee	-	-	-
Soon	-	-	sic josta	-	-	-
Shepherd	-	-	baucoringro (see fheep)	-	-	-
Sight	-	-	dicken	-	-	-
Smell	-	-	fhocmalee, fung	-	-	-
Soap	-	-	sapuni	-	-	-
Sleep	-	-	savanow, fowawa	-	-	-
to Swear	-	-	fovochello	-	-	-
Soup	-	-	brija	-	-	-
Salt	-	-	loon, lon	-	-	-
Summer	-	-	tattabeen	-	-	-
Silk	-	-	phar, rezh	-	-	-
Sand	-	-	barrow, balu	-	-	-
a Storm	-	-	bauro, boval, accochenos	-	-	-
a Saddle	-	-	boshtou	-	-	-
a Spur	-	-	posomifo, gree	-	-	-
Sex	-	-	kak	-	-	-
Sort	-	-	arti	-	-	-
Spirit	-	-	mulro	-	-	-
Snow	-	-	yirve	-	-	-

## T.

This	-	-	acavat	-	-	-
That	-	-	acayo	-	-	-
Town	-	-	burgau	-	-	-
Tar	-	-	chinabar	-	-	-
Tongue	-	-	chive, tschib	-	-	-
Thunder	-	-	godlie	-	-	-
Time	-	-	lucumoro, tziro	-	-	-
Tears	-	-	pance, fwa	-	-	-
Truth	-	-	techcben	-	-	-



HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

tara. turuee. nuch. hutor	-	nag.
nag. fanp. furp.		
duah	-	deatach.
joota. chumaoon	-	cuaran.
jee. fut.		
beg. ubhee. bihane	-	hoban.
bheree-hara. palee	-	pal, aohaire.
foojh. drifht	-	deacam (to see).
foongh		
favin	-	fiabhun.
neend. oonghaee	-	fuan.
gungajul.		
pureh	-	praiseach.
nun. lon	-	malah.
greekhum	-	teth (heat).
P. rissam. pat. tufur.		
bull	-	bull.
andhee. jhukhur.		
palan. kathee.		
ar. khag.		
†tulad. †rykam. ling.		
†zatt. doul. dhub. bhant.		
†dumm. rus. taree.		
†gil. pala.		
yeh. ee	-	è, an è fo è? (is this he?)
woh. oos. jis.	-	eisean.
nugur. poor	-	{ nagar (city), brugh (town), purin, purtan (village).
ral.		
jeebh	-	goban (defect in speech).
guruj. ghuhur	-	cruim, gruim.
A. †wakt. sumy. bera. kal.	-	tuét.
lor. anfoo	-	baine (a drop).
fanch. fuch. fut.		

ENGLISH.			GYPSEY.			
Tree	-	-	rook	-	-	-
Table	-	-	miffali	-	-	-
Tomb	-	-	bauro balfcoplatti	-	-	-
Tooth	-	-	dennam, dant	-	-	-
Tin	-	-	tfchino	-	-	-
Tail	-	-	pori	-	-	-
Taste	-	-	fik	-	-	-
Tent, roof	-	-	tfchater, chor	-	-	-
Thief	-	-	tfchor	-	-	-
Thin	-	-	fano	-	-	-
to Take	-	-	lawa	-	-	-

## U.

Uncle	-	-	chank	-	-	-
Village	-	-	gave, gal, yegag	-	-	-
Valley	-	-	delvo	-	-	-
Vine	-	-	patarim	-	-	-
Virgin	-	-	tfchek	-	-	-
Violin	-	-	fchetra	-	-	-
Voyage, journey	-	-	drum	-	-	-
Vinegar	-	-	fchut	-	-	-

## W.

Water	-	-	panee, panj	-	-	-
Wind	-	-	beval, bear, balwal	-	-	-
Woman, see p. 77	-	-	romee, i. e. a gypsey	-	-	-
Wine	-	-	moul	-	-	-
Words	-	-	ohamo, lab. alo	-	-	-
White	-	-	porno	-	-	-
to Wash	-	-	towamah	-	-	-
to Walk	-	-	iaw, parafs	-	-	-
a Whale	-	-	bauro mattahee	-	-	-
Warm	-	-	tattoo	-	-	-
Winter	-	-	shillaloe	-	-	-
Window	-	-	khowe	-	-	-

HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

rookh. gach. brich	-	rus (trees).
chouka.		
futewur. chouree. Ar. gubur	-	cabra.
dant.		
A. †kelly. ranga.		
ponch. †dum.		
†tschik. fuwad. rooch. chat.		
†tschik-routee. pal. deru.	-	dair (house).
†tschur. chor. tehug	-	taihg, taghad.
jheena. putla. †schano	-	tana, sheang.
lena - -	-	lawam, lamham.

chucha.		
†gauw. gaon. gram.	-	graigen, grainse.
neechan.		
umur. bel. lurung.		
†tschekerin. kunnya	-	coinne (a woman).
†ferinda. farungee.		
†mus erj. chulna (to journey)	-	fiulam.
P. †sirrka. fundhana.		

panee. neer	-	baine, noir.
†beiar. bao. bae. P. bad	-	bad, anfa.
rindee. iftree	-	ftrea-pach (harlot).
mud - -	-	moad (wine of honey).
bat. buchun. byn. barta	-	{ labhra (speech), ol (said), breithr, (a word).
dhoula. chitta. kora	-	ealtaidhe.
fouchna. khanchna.		
roogna. dugurma.		
raghwa.		
tutta. tat. gorm	-	teith-gorm.
feetkal. jarkal. himunt.		
khirkee. guwachu.		

ENGLISH.		GYPSEY.			
a Whip	-	-	chucknee	-	-
Waggon	-	-	vadon	-	-
Wave	-	-	bauro panee, pleme	-	-
World	-	-	bollopen, boliboo	-	-
a Well	-	-	hanik	-	-
Wheat	-	-	yiv	-	-
Worm	-	-	kirmoo	-	-
Wax	-	-	yerni	-	-
Wood	-	-	kazht, karfcht	-	-
Wool	-	-	puzhum	-	-
Watching	-	-	fentinella	-	-
Wife	-	-	gadfi	-	-
War	-	-	kuroben, kugriben	-	-

## Y.

Yellow	-	-	tedan	-	-
Year	-	-	yabesh, bersch	-	-
Yesterday	-	-	callicoe	-	-



HINDOOSTANEE.

INDO-SCYTHIAN IRISH.

kora. ougee.

ch,hukra. lurha.

luhur. bhera -

dane - -

huah, koha, baolee

†giun, genhoon.

kenchwa. keera. keet

†mum. mud. hoormul.

lakeree. kathee.

†ojr. oon. roan -

para - -

†kaffi. khufum walee

mar. luraee. run -

- bear, bearefc, buaice.

- douan.

- bual (water).

- caireog.

- roin (hair of animals).

- phaire.

- caife (love).

- { lorc (a valiant warrior), as  
laoghaire lorc.

busunttee. hardeea. peoree.

{ buchhur. (for years)burfon.

{ burus.

kul, peeck,hla-din.

If the reader has had the patience to compare this list of words, I think he will agree with me, that the gypsies do not speak the Hindu language: he will find many that are perfectly Irish or Indo-Scythian.

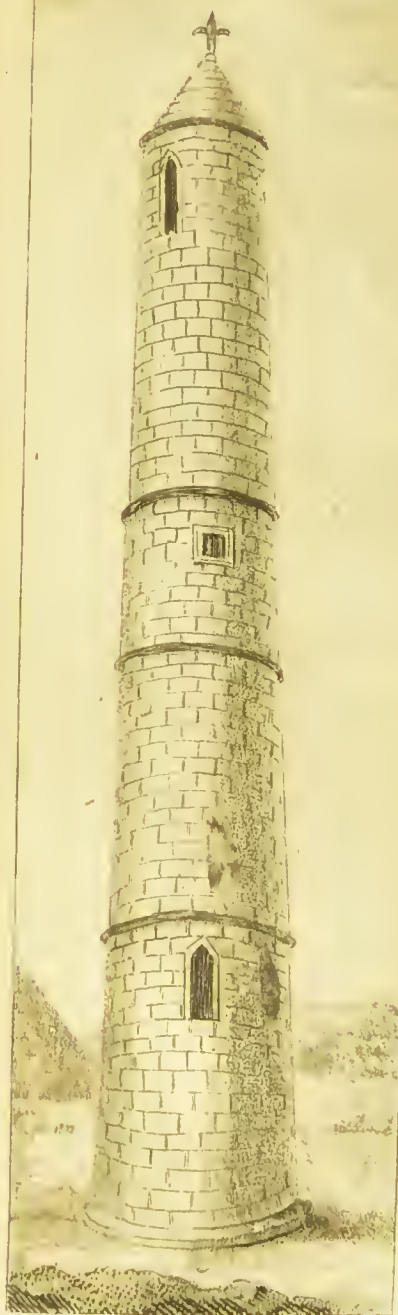
Those words marked with †, quoted by Grellman as Hindoostanee, are not to be found in Gilchrist's, the most authentic and modern dictionary of that language; and from which I have added many words, that corresponded with the gypsy words, that were not in Grellman's list. Where the Irish did not correspond a blank is left.

From all which I conclude, that the gypsies are Circassian mountaineers, that have preserved the Indo-Scythian language that once prevailed in Colchis, some words of which are grown obsolete in the Irish.



Tower of Ardmore  
Co. Waterford.

1



Ogham Inscriptions at Killinckeder, Co. Kerry.

2

p. 182.



3





### CHAP. III.

---

OF THE

### ROUND TOWERS OF IRELAND.

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FROM my first knowledge of Irish history, and of the mythology of the pagan Irish, I did conceive, that these towers were erected to contain the sacred fire, and I have had no reason to alter my opinion. From that history it appeared evident, that, as in ancient Persia, so, in ancient Ireland, there were two sects of fire worshippers; one, that lighted the fires on the tops of mountains and hills, and others in towers; an innovation said to be brought about by *Mogh Nuadhat*, or the *Magus of the new law*, otherwise called *Airgiod-lamb*, or golden hand, who was the Zerdost or gold hand of the Persians, who is said to have lost his life by a Touranian Scythian, in a tumult raised by this innovation; so *Mogh Nuadhat* had his hand cut off in the struggle, but one of the *Tuatha-dadan* colony, or Chaldaean magi, supplied the loss with a silver or golden hand.

These

These towers were evidently named by the Chaldeans אפריון *aphriun*, i. e. templum, a name that exists at this day in Irish for the house of prayer or benediction, viz. *Ti aifrion*, a mass-house; Ar. أفريون *afrian*, P. *aferin*, praise, glory, benediction, blessing. In Cantico Canticorum, φορεῖον sibi fecit Salomon, i. e. אפריון *aphriun* sibi fecit Salomon. (Aldrete Antig. de España, p. 203.) By the ancient Hindoos they were named Coill, whence the Cill and Ceall of the Irish, of which hereafter.

The pagan Irish worshipped *Crom cruait*,<sup>a</sup> the same God *Sorafter* adored, in fire, first on mountains, then in caves, and lastly in towers: this fire worship, says Irish history, was introduced by a certain *draoi*, named *Midhgbe*, a corruption of *Magiusch*, which in Persian signifies, nailed by the ears, not cropt eared, as some have imagined, but the Zoroastrians changed it to *Megiusch* or *Magiusch*.

“ The Brahmins kept a portion of the sacred  
 “ fire constantly and fervently glowing in caves,  
 “ continually ascending in pure bright *pyramidal*  
 “ flame, fed with the richest gums; this was prior  
 “ to the Pyræia, or fire temples, which were  
 “ always round, and owed their origin, accord-  
 “ ing to the Magi, to the zeal of Zoroaster.”  
 (Maurice, Ind. Ant. V. II. p. 279.)

This pyramidal flame seems to have given the idea of the round towers, which were conical,  
 and

<sup>a</sup> See the names of God explained in the Gypsey vocabulary, ch. 2. p. 86.

and ended in a point at top, both in Hindooſtan and in Ireland, as we ſhall ſhew hereafter.

The tower of Ireland, dedicated to *Brigit*, a ſaint, who took on her the heathen name, is one of the higheſt in the kingdom—*Brigit inghean Dagbda, bandea, agus ro mor an afrihnam*, i. e. Brigit, daughter of Dagbda or Apollo (the Dagbda-rath of the Brahmins) a goddeſs, and very great was her *Aifrion* tower, or houſe of benediſtion. (Cormac.)

Zerduſht extruxit domicilia ignis, et fecit ea cum *cupola* excelfa, et ignem gladio non fodiendum. (Bundari, an Arabian.) Hence the cuſtom of the Scythians hanging up their ſwords by the ſacred fire, which made the Greeks ſay they worſhipped a ſword for the god *Mars*.

Non licet apud Perſas ignem cultro aut gladio explorare, ne vim ei inferre videantur; uti nec apud Scythas-Mogolo-Tartaros, qui etiam nolunt tale inſtrumentum admovere prope ignem. (Hyde, Vet. Perſ. p. 355.)

Agathias ſays, the Perſian name of Zoroaſter was Zaraduſt, i. e. Zerduſt, and that it is uncertain when he lived or promulgated his laws. The modern Perſians ſay, that he lived under *Hyaſtaſpes*, (Gushtaſp,) but it is not known whether this was the father of *Darius*, or another of that name. But this much is certain, that he was the head of the Magian religion. (Agathias de Perſis, L. II.)

A Perſian

A Persian author, named Mugi, says Zerduft was the son of *Dogbdu*, an epithet of the sun in Irish, signifying the god of fire.

“The Persians, says Prideaux, first made the holy fires on the tops of hills, but Zoroastres, finding that these sacred fires in the open air, were often extinguished by rain, tempests and storms, directed that fire towers should be built, that the sacred fires might the better be preserved.”

We find these towers still exist in Caucasus, the first settlement of our Ara-Coti, particularly in the remainder of the tribe of *Dalguis*, now called *Inguishi*. Those mountains were explored by *Guldenstaedt*, by order of Catharine; in Vol. I. he says,—“They call themselves *Inguishi*; they are Christians. They believe in one God, whom they call *Daile* (in Irish *Duile*). Many of their villages have a stone tower, which *now* serves them, in time of war, as a retreat to their women and children.”—Under a church in the mountains is a vault, that contains certain old books, which the author was prevented by the weather from visiting. (*Guldenstaedt*, *Reise*, V. I. p. 150.)

If Zerduft and Zoroaster was the same person, the learned are in doubt. The doctrine of both was the same; they considered fire as the most sublime symbol of the Deity, and they worshipped the planets as his agents; *but they had no images*—none are found in Ireland.

The



The Liber Lecanus, an Irish MS., records, that *Tibermas* (the Tahmurus of the Persians) died on the festival of Samhan, as he was worshipping *Chrom Cruath*, the same God that *Soraster* adored. That this was the name of God with the old Arabians and Persians, has been fully explained in the last chapter.

“ All we know of the real religion of the  
 “ Scythians,” says the learned Dr. *Baumgarten*,  
 “ terminates in the worship of the invisible Deity.  
 “ They admitted of no images, but, like the Magi,  
 “ only made use of symbols. This is incontes-  
 “ tible, from their punishing with death, without  
 “ respect of persons, any one who was convicted  
 “ of image worship. They certainly brought  
 “ from Asia three new divinities, and neither  
 “ worshipped them in images, nor dedicated to  
 “ them temples, groves, or any thing else. And  
 “ all the ceremonies, pertaining to the worship  
 “ of these three deities, may be comprehended  
 “ in the word *HAMAN*, signifying no more than  
 “ a consecration, or religious usage.” (Remarks  
 on Engl. Un. Hist. V. II. p. 121.) This word  
*Haman* explains the Irish *Ced-amain*, i. e. *Beil-*  
*teine* (O’Clery). *Ced-aman* is the same as *Bel-*  
*teine*, or the month of May, or the fires of Belus.  
*Ced*, fire, from the Chaldee קדא *kada*, flagrare,  
 conflagrare. Then *Ced-aman* may be translated  
 the sacred fire. From *Kaman* comes *Breith-*  
*amhan*, the sacred covenant, the title of the an-  
 cient laws of Ireland. Some authors say that

𐍇𐍂 *Cad* was the name of Belus, signifying the only *one*. *Bel*, or *Beil*, in Irish, signifies fire, and hence *Bel*, the sun. *Duile-amban*, God, partakes of the same compound. See the names of God in the Gypsey language.

The learned Mr. Butler, in the second volume of his *Horæ Biblicæ*, has summed up all that can be said of the religion of the ancient Persians, in his usual concise and elegant style. I shall here take the liberty of transcribing it, and also what he says of the *Edda*.

“ Among the Persians, *planetary worship* very  
 “ soon prevailed; but, if we may believe Doctor  
 “ Hyde, it should not be confounded with ido-  
 “ latry. In his opinion, *light* was considered as  
 “ the sublimest symbol of the Deity; the sun  
 “ and planets as his noblest production; *fire* as  
 “ his most powerful agent. In this view they  
 “ paid them a religious reverence, but their re-  
 “ verence for them did not go so far as adora-  
 “ tion. From their use of fire in their religious  
 “ ceremonies, they acquired the name of fire  
 “ worshippers. In this state they did not rest  
 “ long; by degrees an opinion gained ground  
 “ among them, that the heavenly bodies were  
 “ inhabited by beings endowed with intelligent  
 “ power, and entitled to religious worship. These  
 “ tenets are known by the appellation of *Sabaism*,  
 “ or planetary worship.<sup>b</sup> No heresy can boast  
 “ such

<sup>b</sup> At the burial of the dead, the Indians give money to the Brahmin, who officiates at the funeral service, to intercede with

“ such high antiquity, or of so long duration, as  
 “ *Sabaism*; it certainly prevailed before Abra-  
 “ ham. From *Sabaism*, however, a part of the  
 “ Persians kept themselves free; they were  
 “ called *Magians*; they were not wholly free  
 “ from superstitious practices, and probably both  
 “ parties admitted *Dualism*, or the doctrine of  
 “ two principles.

“ Zoroaster was the reformer of the Persian  
 “ religion. The time in which he lived is un-  
 “ certain; and some writers have supposed, that  
 “ more than one person of that name took an  
 “ active part in the revolution of the Persian  
 “ creed. On these points there is a great diver-  
 “ sity of opinions among the learned; their opi-  
 “ nions may be reconciled in some measure, by  
 “ supposing, that two celebrated personages ap-  
 “ peared in Persia; one the legislator of Persia,  
 “ both in its spiritual and temporal concerns,  
 “ about the time of *Cyaxares* the First; the  
 “ other the reformer of its religion, and the  
 “ founder of the Magian hierarchy, under *Da-*  
 “ *rius*, son of *Hystaspes*; that the name of the  
 “ second

with the gods for the dead, and to conjure the stars, to turn away their evil influence, as well as the *moon* (*Sonnerat*). At this day the vulgar mountain-Irish, when they behold the new moon, say, *Fagas tu mé slán, mur fuaras tu me!* May you leave me safe, as you find me! In another place, *Sonnerat* tells us, the Indians believe the dead go to the moon. (See *Eag*, in my *Irish Astronomy*). *Eag* signifies death, and the moon.

“ second was *Zoroaster*, and that the name of the  
 “ first is unknown; but that there is a proba-  
 “ bility of his being the *Heomo* of the Zendish  
 “ book, the *Hom* of the Pahlavis.”

“ To the former, the *Zend*, as it was origi-  
 “ nally composed, may be attributed with a high  
 “ degree of probability. To obtain an accurate  
 “ idea of it, some notion must be acquired of the  
 “ languages accounted sacred, by the present  
 “ adherents to the ancient Persian creed, and of  
 “ the writings known, or supposed to exist in any  
 “ of them. The most ancient of these languages  
 “ is the *Zend*; it was probably a very early cor-  
 “ ruption of the *Sanscrit*. The *Pahlavi* was the  
 “ language in general use among the Persians in  
 “ the time of *Zoroaster*, and continued in general  
 “ use till the fifth and sixth centuries of the  
 “ Christian æra.”

“ But the Persian nation at large adhered to  
 “ the religion of the *Magi*; its natural tendency,  
 “ however, was *planetary* worship; that in-  
 “ sensibly gained ground on the nation; it cor-  
 “ rupted the ancient doctrine; it gave rise to a  
 “ multitude of sects; all of them professed to  
 “ revere the name of *Zoroaster*, and each claimed  
 “ to be the only observer of his doctrine.”<sup>c</sup>

“ To put an end to these disputes, *Artaxerxes*  
 “ summoned a general meeting of the *Magi*.  
 They

<sup>c</sup> Planetary worship existed in Ireland. This is evident from the numberless altars and hills, dedicated to the sun, moon, and planets; as *Cnoc-Grian*, *Cnoc-Luan*, &c. &c.



“ They are said to have amounted to the number of eighty thousand ; they were soon reduced to forty thousand, to four thousand, to four hundred, and ultimately to seven. One of them drank a cup of soporiferous wine presented him by his brethren, fell into a long sleep, awoke, related his conference with the Deity, and announced to the king and the Magi the Deity’s avowal of the divine mission of *Zoroaster*, and the authenticity of the *Zend Avesta*. From that time, till its conquests by the Mahomedans, the whole kingdom of Persia was faithful to the doctrine of *Zoroaster*.”

In the preface to my *Prospectus* of a Dictionary of the old Irish language, compared with that of the Chaldæan, Arabian, and Persian, I have shewn the great affinity, I may say identity, of the *Irish* with the *Zend* and *Pahlavi* ; that the names of the deities, of the good and bad principles, and of the priests, were alike in both ; and I have also enumerated the deities common to the pagan Irish, and to the Brahmins.

From the same ingenious author (Butler) I shall quote his account of the *Edda*, to shew what the pagan religion of the Irish *was not*.

“ It is probable,” says Mr. Butler, “ that Iceland was originally peopled from England, or Ireland. Of its history, till it was discovered by the Norwegians about the middle of the ninth century, we know very little. It is said that the Norwegians found in it some  
K “ vestiges

“ vestiges of Christianity.<sup>d</sup> As Scandinavia was  
 “ converted to Christianity about the eleventh  
 “ century, it seems to follow, that the Edda  
 “ mythology must have been imported into Ice-  
 “ land before that time.

“ As the mythology of the Scandinavians be-  
 “ came more refined, the number of their deities  
 “ increased. They assigned *Odin* a wife, *Friga*,  
 “ the Scandinavian Venus. Twelve gods and  
 “ twelve goddesses, all of whom were children  
 “ of *Odin*, completed the celestial family.

“ *Thor*, the god of thunder, was the most  
 “ powerful; *Balder*, the god of grace and elo-  
 “ quence, the Apollo; *Loke*, the god of cun-  
 “ ning, their Mercury. He had several chil-  
 “ dren, and several monsters were born of him;  
 “ the wolf *Fenris*, the serpent *Megdard*, and  
 “ *Hela*, or death.”

“ So far as the writer (Butler) can perceive,  
 “ the scene of all the ancient songs or memorials,  
 “ which compose the Edda, are Danish, Swedish  
 “ or Norwegian, and never Icelandic. From  
 “ this it may be inferred, that the whole system  
 “ of mythology, expressed in them, was carried  
 “ from Scandinavia into Iceland; and this is the  
 “ opinion

<sup>d</sup> We have an account, in Irish history, of some mis-  
 sionaries going from Ireland to Iceland, in the seventh cen-  
 tury, I think. A learned professor of Denmark, who had  
 resided some time in Iceland, mentioned the name of several  
 Irish families to me, whom he knew there.

“ opinion of Adam of Bremen, Saxo Grammaticus, and other writers of authority.”

“ *Odin* is the hero of the Edda, but the whole of his history is involved in fable and obscurity. It is a probable conjecture, that the tribes, which he led into Scandinavia, came originally from the countries about *Caucasus*, from the north of Persia, and that, by different irruptions, they successively extended their conquests over the Volga, the Tanais, and each side of the Baltic. It is also probable that, at the time of their irruption into the Scandinavian countries, which is referred to by the Edda, the principal seat of their residence was *Asoph*, and that *Odin* was their leader.” (Horæ Biblicæ).

If Ireland had been peopled from Scandinavia, as some have idly asserted (without giving themselves the trouble to learn the language, by which they could have read the books of the Irish), we should certainly discover some remnant of the Edda in Irish mythology, or in the names of holydays, many of the pagan festivals being yet retained in name. And if the *Feni* of the Irish are the *Finnis*, or *Fins*, as Mr. Ledwich asserts, the language of Ireland would have been similar to the Fin language. *It is not*; on the contrary, we find the following strong terms in the Zend and the Irish.

<i>Zend.</i>	<i>Engliſh.</i>	<i>Irish.</i>
Ized, a good genius	-	Sid.
Afrin, the office of prayer	-	Aifrion, the maſs.
Aſpal, a herbed	-	Abſdal.
Herbed, an eccleſiaſtical order	-	<div> <div>Urbaid. <i>As tu Cu Urbaid fil la Ulaibh.</i> Thou art the celebrated Urbaid prieſt of the Ulſter-men (O'Clery).<sup>c</sup></div> </div>
Gah, prayer	-	Guilh.
Ard, a good genius	-	Art, ard.
Ormuzd, God	-	Arm, God, root, origin; ſee Ized.

The word is written *ارموزد* *armuzd*, evidently compoſed of *arm* and *ized*. *Arm*, in Irifh, is God. The Pater Noſter originally began thus: *Ar n'Arm ata ar neamb*; Our (God or) Father in Paradife. It is now written *Athar*, as, *Ar n'Athar ata ar neamb*. *Arm* and *Athar* are ſynonymous, both ſignifying origo, radix, viz. in Arabic *ارم* *arm*, *اروم* *arum*; Ch. *ארם* *aram*; Ar. *عتر* *atr*; Ch. *עטר* *atr*, all ſignifying ſtirps, origo, radix. *Aberman*, the bad principle; *Ah armuin*, i. e. curſed, unbleſt.

Again, in common with the Brahmins, the pagan Irifh had,

Budha

<sup>c</sup> *Philu* eſt Ignicola Magus (Hyde). כל פלחי בעלא *Cal philabi Baala*, omnes cultores Baal. 2 Kings, x. 21. פלה *phileh*, un miniſtre d'un temple, chez lez Pheniciens (Abbé Mignot). *Cu*, dignified, magnificent; P. *كو* *ku*: a title frequently applied to proper names in Irifh. *Conn cead cathach cua*, the celebrated Conn of the hundred battles.



<i>Brahminical.</i>	<i>Engliſh.</i>	<i>Iriſh.</i>
Budha	- - -	Budh.
Oofana, alias Sookra,	} the fallen angel	Uifean, alias Socrai.
Naraka,		Narraice.
Daghda	- - -	Daghda, the fun, Apollo.
Darmitu, Dher- ma rajah,	} - - -	Diarmut, Diarmod.
Bhabhani		Bhebbhin.
Gopia,	- Venus	Gubha.
Callee,	- Muſes	Caille.
Varana	- black goddeſs	Bhrain, pron. Vrain.
Soma,	- Neptune	Soma.
	- preſiding over trees	

And many others, for which I beg leave to refer the reader to the preface of the Proſpectus of my Irifh Dictionary.

From all which I conclude, with certainty, that the old Irifh, or Aire-Coti, the primitive inhabitants of Britain and the weſtern iſles, were the *Ar-Coti* of Caucafus, and the *Ara-Cotii* of Dionyſius, from the borders of the *Indus*, whence they were called *Indo-Scythæ*; that they there mixed with the Brahmins, who at that period built *round towers* for the preſervation of the holy fire, in imitation of which thoſe in Ireland and Scotland were built.

Mr. Pennant, ſpeaking of the Polygars of the Circars of India, ſays, “ All the people of this  
“ part of India are *Hindoos*, and retain the *old*  
“ *religion*, with all its ſuperſtition. This makes  
“ the pagodas here much more numerous than  
“ in any other part of the peninsula. *Their form*  
“ *too*

“ *too is different*, being chiefly buildings of a  
 “ cylindrical, or *round tower shape*, with their  
 “ tops either pointed, or truncated at the sum-  
 “ mit, and ornamented with something eccen-  
 “ trical, but frequently with a *round ball* stuck  
 “ on a spike; this ball seems intended to re-  
 “ present the SUN, an emblem of the deity of  
 “ the place.” (View of Hindoostan, V. II.  
 p. 123.)

“ The Polygars of this country value them-  
 “ selves highly on their ancient descent, and  
 “ esteem themselves the first of Hindoos next  
 “ the Brahmins.” (Ib.)

“ Bel ou Baal, surnommé Nimrod, fondateur  
 “ de plus ancien et du plus vaste empire de  
 “ l'Orient, n'étoit, de l'aveu même des anciens,  
 “ que la divinité par excellence du *Sabaïsme*, la  
 “ puissance supreme qui avoit débrouillé le chaos  
 “ et formé l'univers. La plus grande partie des  
 “ peuples Asiatiques adoroit le *Soleil* sous ce  
 “ nom; les Moabites, les Phœniciens et leurs  
 “ nombreuses colonies, étoient de ce nombre; et  
 “ ce qu'il est utile de remarquer, Diodore nous  
 “ apprend que *Bel* étoit le *Jupiter* des Orien-  
 “ taux; aussi avoit il, comme ce dernier, *Astarte*,  
 “ la même que *Juno* pour femme. Considéré  
 “ comme fondateur de Babylone, il paya le tri-  
 “ but, au quel la nature a fournis tous les hom-  
 “ mes, il mourut; mais, semblable en cela à *Her-*  
 “ *cule*, et pour les mêmes raisons, la mort fut  
 “ pour lui le commencement de sa divinité. On  
 “ le

“ le mit au rang des Dieux, et le monument qui  
 “ lui fut consacré étoit une *Tour*, qui servoit  
 “ à-la-fois de *Temple* et d'*Observatoire*.

“ Dans l'origine, les Temples des divinités  
 “ Sabeïques furent des *Tours*, des *Pyramides*,  
 “ et des *Montagnes*.” (Polytheïsme Analyfè.  
 par J. M. F.)

“ Les nations les plus voisines de l'Asie, et qui  
 “ paroissent être entrées les dernières dans l'Ame-  
 “ rique, ont des *temples*, où le feu est entretenu,  
 “ & qui ne sont destinées qu'aux usages de re-  
 “ ligion. Ces temples, pour la plupart, sont  
 “ faits *en ronde*, comme l'étoient ceux de Vesta,  
 “ dont la figure étoit le symbole de la Terre, ou  
 “ du monde.” (Lafitau, T. I. p. 167.)

Fire worship was carried to excess by the Brahmins. “ The author of the Ayeen Akbery informs us it was said, that 2355 years, five months, and twenty-seven days prior to the date of that book, a man named *Mahakmah*, who was famed for the austerity of his manners, built in this soobah a *fire temple*, and worshipped in it; and other pious persons, uniting themselves with him, performed their religious rites; and many, devoting themselves for righteousness sake, threw themselves into the flames. The tribe of *Boodh*, displeased with the custom, complained against it to their prince, setting forth, that many people were destroyed in this temple, and recommended the abolition of fire worship amongst the Brahmins,

mins, as the only means of abolishing this abuse. The prince, in consequence, prohibited men from *ignicoly*. Whereupon a number of the inhibited besought heaven to send them a mighty person, to punish the tribe of Boodh, and re-establish the religion of the Brahmins. The holy fire had been extinguished for some time, but, at the command of God, there issued from the temple a person under a human form, with a divine countenance, and carrying in his hand a bright sword. This person, who was Dhunjy, in a short time became king, and gave a new lustre to the religion of the Brahmins." (Ayeen Akbery, V. II. p. 44.)

By this passage we see, that fire worship in temples was early introduced into the Brahminical worship; and I have no doubt but the old Irish custom, of extinguishing all the fires in Ireland twice in the year on certain festivals, and of rekindling them from the fire of the chief *Mogh* or Magus of each district, originated in the east.—Budh put down the horrid custom of human sacrifices, and substituted that of animals, as the cock, the goat, the horse, for the expiation of sins, as will be explained hereafter.

A drawing of the round tower of Ardmore, in the county of Waterford, is hereunto annexed. (Plate I. Fig. 1.) The reader will judge whether, if Mr. Pennant had described this tower, he could have used other words, than in his description of the Indian pagodas, or as they were then  
called



called *Coil*, from *chalana*, to burn; whence the Irish (Kill) *Cill*, a church, or *Ceall*, from Ch. קלה *Kala*, ardere.

Hanway, in his travels into Persia, says, there are yet four temples of the *Guebres*, or worshippers of fire, who formerly inhabited all this waste. It seemed inconsistent, that the Persians suffered these temples to remain unmolested, after the abolition of a religion, which they now esteem grossly idolatrous; but they are made of most durable materials. These edifices are round, and above thirty feet diameter, raised in height to a point near one hundred and twenty feet.<sup>f</sup> There are several ancient temples of the *Gueberfs* near Baku, built with stone, supposed to have been all dedicated to *fire*; most of them are arched vaults, not above ten or fifteen feet high.

These, in the Persian language, are named دیر *deire*, and دیر مغان *deira-moghan*, the temples of the magi, or fire worshippers. The like are found in several parts of Ireland, particularly in Kerry, and the west of the county of Cork. The Irish say that they were erected by the first missionaries. They have the same appearance within as the most ancient Roman arches, and were, like them, built without mortar. They were probably the first edifices of stone that were erected in Ireland, and may possibly challenge even the round towers, which stand near several of our old cathedrals, as to  
point

<sup>f</sup> Vol. I. p. 292. (Ibid. p. 382.)

point of antiquity.<sup>s</sup> The more general name for these buildings is *Teach-draoi*, the house of the draoi or priest.

But, says Dr. Ledwich, in 634 the Saracens conquered Persia, and these towers are remains of their *minarets*: does the very learned doctor know, that the Chaldæans, Arabians, and Persians had all their *minarets*; does he know that the word *minaret*, and its synonymous *coill*, *cual*, *cill*, (kill) *ceall*, all signify *fire*, and are particularly applied to these towers, in which the sacred fire burned?

There can be no doubt but that these fire-towers began with the Chaldæans, Numbers xxii. 41. Balak took Balaam and brought him to the high places. The Septuagint understood what these high places were, and accordingly translated it ΣΤΗΛΗ, the column, pillar, or tower of Baal.

Zoroaster copied the tower of the Chaldæans: the first was built in *Sinbar*, in the days of *Phaleg*, before Nimrod was born. This tower was named *Chilah*, *Chalne*, and *Chalane*; it stood, says Benjamin, in his itinerary, 4000 paces from the tower of Babylon. “Nimrod etiam non videtur ex illorum fuisse numero, qui turrim extruxerunt, siue tunc puer fuerit, aut nondum natus. Ita loquitur rex Assyrius; nonne cepi regionem quæ est supra *Babylonem* et *Chalanem*, ubi *turris* ædificata est?

<sup>s</sup> Smith's History of Kerry, where the reader will find a plate of one of these temples; it is twenty feet long, ten broad, and twenty high on the outside to the top of the arch; the walls four feet thick. (P. 191.)

est? In quem locum Basilius, veterem illam turrim dicit, quam in campo *Sinar* ædificarunt.—Et Cyrillus; *Chalane*, ubi turris a priscis hominibus ædificata est, in extremis quodammodo Orientis partibus ultra regionem et terram Babyloniorum sita est. Pro Charchamis, inquit, LXX, addentes de suo, regionem trans Babylonem interpretati sunt: et *Chalanem* ubi ædificata est turris.” (Bochart, G. S. p. 36.)

“ Those nations, says Epiphanius, which reach southward from that part of the world, where the two great continents of Europe and Asia incline to each other, and are connected, were universally stiled Scythæ, according to an appellation of long standing. These were of that family, who of old erected the *great tower*, and who built the city of Babylon.”

*Lazica* or Colchis, and *Pontus*, the early seat of our Aire-Coti Scythians, corresponds with the description of Epiphanius, and in that country we find the remains and ruins of *round towers*.—The old Hindoos, whom Bailly and others think are of Scythian descent, preserve the form of these round towers in their temples, and the Americans, whom F. Lafitau judges to have come from Asia, do the same.

The name is also preserved with the Irish and other nations; which shews it was universal. In the Persian کلهخانه *kelanè*, a fire hearth; in the Sanscrit, *coill*, fire, a temple; Hindoostanee, *challana*, *chulna*, to burn, to set fire to; O. Greek,

καλὸς, ignis, fire (Hesych.); in the Suevo-Gothica, *kylla*, accendere ignem; *kelik*, turris; *heilich chilcha*, sancta ecclesia; in the Persian کُلّه *kullè*, a tower; idem quod *minar*, مَنَار نِهروں *minar Nimrod*, the tower of Nimrod, all flowing from the Chaldee קלה *kala*, ardere; whence a tower, in the great Irish dictionary *Cais-mor-breithir*, is named *Tor-barr-caol*, from the Chaldee בער *baar*, urfit, combussit; from *barr* comes *bhran*, as in *cuala-bhran*, a fire-brand.

That the original use of the tower was for *fire* is clear, by the words signifying a tower in most languages.

The Greek πύργος, a tower, is derived from πυρ, fire, quia flammæ instar in acutum tendit. (Schindl.)

From the Chaldee (and Irish) אור *ur*, Ar. نور *ur*, fire, with ט prefix comes the Ir. *tur*, a tower, a fire; *turna*, a furnace, *toirse*, a lamp, *toirb*, fuel, and the Arabic with N prefix نور *nur*, *nar*, ignis, lux, splendor; مَنَار *minar*, locus lucis, مَنَارَة *minaret*, locus lucis, candelabrum, lanterna, pharus, turris; Chaldee נר *nar*, flame, light; מנרת *minaret*, a chandelier; Hindooostanee, *turraree*, fire; Ar. طور *tur*, mount Sinai. “And mount Sinai was altogether in a smoke, because the Lord descended on it in *fire*, and the smoke thereof ascended as the smoke of a furnace. (Exod. xix. 18.) And the mountain (Sinai) burnt with fire, unto the midst of heaven. (Deut. iv. 11.) And the sight of the glory of the Lord was



was like devouring fire on the top of the mount.”  
(Exod. xxiv. 17.)

From *nar*, light, splendor, comes the Irish *near*, signifying aurora, and the crowing of the cock, as in the following adage, from O’Clery’s vocabulary of obsolete words, viz. *Eire aros a neargal*, let the farmer or husbandman rise at cock crowing. *Near* and *noir* signify aurora, Sanscrit *noer*. *Neargal* is certainly the נרגל *nargol*, the idol of the *Cuthites*, 2 Kings xvii. 30. The cock was a sacred solar bird; Chald. ארים *aris*, villicus, agricola, hortulanus; Arab. حارث *haris*. Selden derives *nargol* from נר *nar*, light, fire. The Jews have worked up a strange story from this word *nargol*, a cock.—“In cœlis proclamatur, ut appropinquante die portæ recludantur, ne ulli remora injiciatur. Hoc audientes, galli gallinacei in terra cantare incipiunt, ut homines fomno excitentur: et tunc dæmonum vires franguntur, nocendique potestate deficiuntur. Propterea quoque sapientes hujuscemodi gratiarum actionem instituerant. *Benedictus tu Domine Deus noster, totius mundi Domine, qui gallo intelligentiam dederis, ut diem à nocte discernat.* (Buxt. Synag. Judaic. p. 120.) Ch. נרגל *nargol*, gallus. (Id.) Kimchi will have the *nargol* of the *Cuthites* to have been the figure of a *hen*, gallinam sylvestrem, i. e. ejus formæ imaginem fuisse *Cuthæis* pro idolo. It certainly was in the form of a cock in the act of crowing, or saluting the aurora.

The

The fire tower was not universally adopted by the pagan Irish, as we learn from several skirmishes recorded in history, as with the old Persians; there were sectaries, that lighted their fires on the mountains, and on mounts. *Cal*, fire, is applied, like all other words signifying fire, flame, to an altar. *Cal-ain*, the altar of the sun, is the name of a mountain in the county of Clare, where the altar still exists, and there is also an Ogham inscription here: this mountain is also known by the name of *Altoir na greine*, the altar of the sun.

These altars were originally enclosed in circular temples. The Irish philosophers compared God to a circle, that has neither beginning nor ending, or as they expressed it, *Tosach gan tofach*, a beginning without an end; of which in the Essay on Astronomy. All the temples were oval or circular, of which I shall give many examples: a circle is expressed by the word *circe*, or *kirke*; hence, to go to *kirke* was to go to worship. The Gothic nations borrowed this word of the Indo-Scythæ. “*Kyrka, kirke, ædes sacra, templum, quia forma circulari, quum cirk circulum notet.* (Lipsius, Ihre. &c.)

*Ædes sacras Helvetii hodieque Kilch dicunt, et etiam apud veteres Alemannos eadem vocis forma occurrit. Pf. 74. 9, legitur dar hus daz uns heilich chilcha; i. e. ibi templum quod sancta ecclesia.* (Wachterus.)

In infcriptione fymboli Alemanni apud GOLDASTUM, *cry dir alten kilchin*, fymbolum veteris ecclefia; finceriozem hanc vocis hujus formam effe autumat, eamque haud diverfam ab illa, quæ in Codice argenteo reperitur, *kelik, kelikin*, quæque *turrim* notat.—*Culina*, docente Fefto, notavit locum, ubi epula in funere comburebantur.—NONIO vero auctore, locum ædium, ubi largior ignis colebatur; et fi altius ascendimus Ebr. קלה *kala*, eft *torruit*, cui adde נהל *pruna* (Ihre).

In the Saxon, *Cyln*, a fire-place, a ftove, whence Lime-kiln (Johnfon).

I believe there cannot now remain a doubt on the reader's mind, that the *kill*, or tower, was to contain the facred fire.


There is a paffage in the Perfian hiftory, relating to the eftablifhment of the fire-tower, fo very fimilar to that recorded in Irifh hiftory, it muft not be here omitted, though detailed before in my Vindication. *Mircond* relates, that *Catabun*, daughter of *Arjafp*, or *Argiafp*, king of Scythia, was married to *Gufhtafp*, that is, horfe-eared. *Gufhtafp* being feated on the throne of Perfia, and knowing the great ftrength of the Touranian Scythians, built a wall to feparate Iran from Touran. In this prince's reign appeared *Zerduft* the Second, or *Zoroafter*, the legiflator of the *Guebres*, or fire worfhippers. *Gufhtafp* frequently retired to a mountain to read the book *Zend*, that *Zerduft* had prefented to him.—Notwithftanding this wall, *Argiafp* found  
means

means to plunder *Khorasan*, to take *Balk*, where *Lohorashb* was killed, and to drive *Gushtasp* to the mountains of *Parthia*.—Khondemir accounts for this step of the Scythian king in this manner. *Gushtasp* suffered himself to be misled by *Zerdust*, and, not satisfied with the establishment of *Magism* in Iran or Persia, he prevailed on *Gushtasp* not only to refuse the tributes he had been accustomed to furnish *Arjasp*, but to write to endeavour to prevail on him to adopt this new religion, which provoked *Arjasp* to march into *Touran*. *Asfendiar*, son of *Gushtasp* (or the horse-eared), drove him back into *Touran*, and obliged the Scythians to adopt the religion of *Zerdust*, or the inclosing of the sacred fire in towers.

Irish history details this in this manner. *Maoin*, alias *Labhar-loingseach*, was so named from *labhar*, a book, which a certain draoi (P. *درو* *daru*, a priest) had presented him with.—Can he read? said the priest. It was replied, He can.—Then, says the priest, he shall be called *Labhra-loingseach*, from *labhar*, a book, and *Loingseach*, horse-eared.—The draoi planted a tree, which, when cut down, and made into a harp, would play but one tune, and that was *da chluais chapuil ar Labhra-loingseach*, i. e. two ears of a horse on *Labhra-loingseach*. This alludes to a cypress it is said *Zerdust* planted, which grew up into a great tree in one night, to convince *Gushtasp* that he was a real prophet from God (Hyde).

In



In the *Histoire des decouvertes dans la Russie et la Perse*, there is an account of many round towers, said by the inhabitants to be the work of very remote times. At Bulgari, not nine wersts distant from the Wolga, where our Aire-Coti first settled under *Casair*, the most remarkable of the ancient buildings, says Pallas, is a round tower, called *Misger*, which appears to be a corruption of  *muzgi*, signifying, to make the holy fire burn bright (Richardson).

In the midst of the ruins of *Kasimof*, on the Oha which falls into the Wolga, is a round and elevated tower, a sort of temple of stone and bricks, called in their language *misquir* (Guthrie).

In the country of the Kisti and Ingushti, very ancient nations of Caucasus, most of the villages have a round tower.

There are many towers in Ireland, that by their names plainly indicate they were fire-towers.

*Aoi-Beil-toir*<sup>h</sup> was a high dignity in the pagan church. Wherever the word occurs in the

L

Brehon

<sup>h</sup> *Aoi-Beil toir*—the community of the towers of Belus. By this name (continues the same law) they were summoned to the *Naas-teighan*, or *Cureailte*; words explained by the commentator by *Mor-daile*, or the great assembly. *Mor-dhail Droma ceit*, the parliament of Dromceit, in the county of Derry, at which Colum Cille assisted (O'Brien ad verb.). “*Naas* was anciently the residence of the kings of Leinster. Here the states of that province assembled, during the sixth,

Brehon laws, it is underlined by the commentator, and explained by the word *Easbog*, that is, Bishop.

#### PLACES OF WORSHIP.

*Drum, Druim*, and *Deire*, signify a temple, as *Silb-druim*, the cathedral church of Cashel.

*Drum-sola* (not *salagh*) the cathedral church of Armagh.

*Drum-ure*, now Drumore.

*Drum-cliabh*, co. Clare, where there is a fire-tower.

*Drom-agh*, the temple of fire, co. Cork, in the parish of Cullen, or Callan.

*Drum-*

sixth, seventh, and eighth centuries, after the *Naas-teighan* of *Carmen* had been anathematized by the Christian clergy." (Seward, Topogr. Hib. at Naas). "*Carmen*, the capital of the ancient *Coulán*, and the *Naas-teighan*, where the southern parts of Leinster met; it was situated about five miles east of Athy." (Idem at Carmen.) Ch. ناسا *nasfa*, præses senatorum, a prince; Ar. نض *Nefs*, noble, high in office; تهنند *teghund*, a convention; *Nefsteghund*, a convention of the nobles.—*Curcailte*, a meeting of the states; Ar. كوريلتاي *Kourilte*, a parliament, a word of Tartar origin (Richardson). This is confirmed by D'Herbelot: "Après la mort de Tourakinah, Gaiukhan se tint une assemblée générale, que les Moguls appellent *Curiltai*." It was certainly adopted by the Persians, for in Castellus قورلتان *kouraltan* is translated *magnus conventus*. Could Jornandes rise from the grave, he would blush, and draw his pen across his *Scandia Officina gentium*, and agree with the learned Sir William Jones, that *Persia*, not Scandinavia, was the *Vagina nationum*.

*Drum-ionn*, the temple of the sun, co. Limerick.

*Drum* and *Deire* are from the Chaldee דור *dur*, pyra; whence we have the Irish *Dur-tach*, a church or temple; Perf. ديرة *deir*, a temple of the *Magi*; Hindooft. *deobhura*, a pagod; Zend, *Derimber*, a temple; hence *Derry-grith*, the temple of the sun, co. Waterford; *Derry-grath*, i. e. *Grith*, diocese of Lismore.

The reader is referred to Seward's Topography of Ireland, where he will find no less than 128 names of places, mostly church lands, with the prefix *Drum*; in most of which, if not all, pagan temples have existed, as is evident by Christian churches having succeeded. *Drum*, when applied to astronomy, and certain local situations, signifies the *south*; in Chaldee דרום *darum*. See Chapt. Astronomy.

Fire, in Irish, is expressed by the following words.

*Adair*. At Adair, in the county of Limerick, are the ruins of several abbeys, most probably built on the ruins of so many pagan altars. P. اذر *adher*. Adher-bigian, a province of Persia, corresponding to the Media of the ancients. In this province they say *Caimurath* was born, who (according to some, the son of *Aram*, son of *Sem*, son of *Noah*) established the first dynasty of the kings of Persia. In effect this country is very near the Gordian mountains,

where, according to oriental tradition, the ark of Noah rested; and, there is great probability, the first monarchies of the world owe their origin to this country. The Persians think that the *worship of fire* was established in this province by *Zoroaster*, and that the great number of the *Pyrea*, or places where the sacred fire of the Magi was preserved, gave this place the name of *Adher-baighian*, from whence that of *Adher-bigian* is corrupted; *Adher* signifying fire in Persian (D'Herbelot). *Aton*, *Atan*, *Atin*, and corrupté *Aitine*, *Atan*, or *Aitin*, and *Adair*, are particularly used to express the fire of the sacrifice. *Aithine teine*, the fire of fires (O'Clery); a firebrand (O'Brien). I think the translators of the Irish Testament had this word in view in the fourteenth chapter of the Acts, v. 13. "Then the priest of Jupiter, that was before that city, brought oxen and *garlands* unto the gates, and would have done sacrifice with the people." For garlands, the word *Atan* is introduced, a word which, besides fire, signifies a veil or covering, and cannot signify a garland. *Atoun*, in Pehlavi, according to Anquetil du Peron, was synonymous with *Ader*;<sup>i</sup> "Nom de plusieurs feux qui se sont montrés aux hommes sous des formes particulieres et des Genies mêmes president a ces feux;"<sup>k</sup> the name of several fires, which

<sup>i</sup> Zenda Vesta, V. I. Disc. Prel. cccxcii.

<sup>k</sup> Zenda Vesta, V. II. p. 24.



which have appeared to men under particular forms, and of the Genii themselves, who preside over those fires.—“ From the *Ferhung Borhan Katee* (which, like *Ferhung Jehangeeri*, has a very long and curious article on fire worship) it also appears, that the same word signified a *fire temple*, and the angel or *genius* that presided over it. Thus we find that *اذر كشاسب* *adher*, or *Azer Gushtasp*, was the name of a fire temple erected by Gushtasp at Balkh, and it is the name of the angel that superintended or presided over the fire.”<sup>1</sup>

Hence, I think, *Aithne*, an ancient district in the county of Meath; *Adair*, county of Limerick; *Athne-Carne*, county of Westmeath; *Athnet*, county of Limerick; *Atanagh*, Queen’s county, &c. &c.; names retained from the fire temples, that existed in those places in pagan times.

*Art*, fire, the deity of fire, sun.

*Aodb*, *aodb*; hence *Cairn-aod*, an altar of the sun; the *Carnedde* of the Britons, and not from the Hebrew *Keren-Nedba*, a piled heap, as Rowland thinks.

*An*, *Ain*, *Ain-geal*; Hindooft. *dagbna*, to burn.

*As*, fire; *Mias*, an altar. Heb. *אש* *As*, fire; Ch. *Afa*.

*Agh*, *bagh*, *daigh*, *doigh*. Hindooft. *ag*, fire; *dagbna*, to burn. Ch. *דעק* *daach*, plerumque de

<sup>1</sup> Ouseley’s Epitome of the Anc. Hist. of Persia, p. 80.

de flammis & ignibus; and hence, I think, *Magh*, a *Magus*, a worshipper of fire.

When the Persians conquered Armenia, the mountain, on which they lighted the perpetual fire, was named *Bagh-aven*, from *Bag*, fire, the sun, and *Aven*, a mountain (Moses Choron. L. I. c. 74.); hence I think *Baganach*, and *Paganach*, a fire worshipper, a pagan.

*Boit*, *Buite*, fire; *Buiteleach*, the fire of fires, a great fire. Ch. בּוּט *butt*, ardere, lucere; Ar. لِيَاق *leak*, fire.

*Breo*, fire; *Breo-chan*, the house fire, a fire temple; hence *Brechin* in Scotland, where there is a round tower. Perf. پَرَكِين *perkin*, a fire hearth, a temple of the Magi (Rich.).

*Cedud*, i. q. *Leaba*, flame, altar (O'Clery); hence *Ced-amain*, i. e. *Beil-teine*, the fire of Belus, the month of May. Ch. קָדָה *Kadab*, flagrare, conflagrare.—See *Aman*, sacred, explained, p. 125.

*Callán*, a fire, an altar. P. كَلَانَه *kalanè*, a fire hearth.

*Dalloc*, *Dalco*, fire. Ch. דָּלַק *dalaq*, to burn.—*Kill-dalloc* church, near Coleraine. At *Dalky*, near Dublin, are the remains of many pagan altars; and at *Clon-dalkin*, a fire tower.—*Dolichenius* is thought by some to be the same as the sun.

*Fan*, fire; Sanscrit, *Vahn*; hence *Fan*, a temple, a church. *Fan Lobuis*, the church of St. Lobuis, in the county of Cork; hence the  
Latin

Latin *fanum*, a temple, a word Varro derives from *fando*, quòd pontifices in sacrando *fanum fantur*, quod vocabant *effari templa*; a derivation which Vossius ridicules, and Ainsworth leaves as he found it. In Arabic and Pers. فانوس *fanos*, a pharos, a lighthouse, a lanthorn; P. فنج *fenj*, a church. See Art. 8. Sun, chapter Astronomy.

*Gur*, fire, sun; whence *gurm*, to warm. P. گرم *gurm*, warm, heated. *Lough Gur*, county of Limerick; *Gurteine*, the fire of fires, county of Tyrone, &c. &c.; hence *Grian*, the sun; *Graine*, a sacrifice. P. گریان *girèan*.

*Graine*, a sacrifice. Many places in Ireland are so called, that were places of sacrifice in pagan times, as,

*Graney*, near Waterford, now called *Grace Dieu*, and several others, mentioned by Seward in his Topography of Ireland; all from the same root as *Grian*, the sun; *gorn aithinne teineadh gorn*, the fire of fires (O'Clery); a lighted coal, an ember (O'Brien).

*Leaba Diarmut* is *graine*, the altar and sacrifice of Diarmut, &c. &c. &c.

*Gabbar* (pronounced *gowr*), whence *geber*, *guebre*, a fire worshipper. *Gabriel*, vocant *Gabrielem*, angelum ignis (Maimon. de fund. leg. p. 16.).

*Gal*, fire, flame, altar. *Gal-ban*, ignis Solis. *Gal-ti-mor*, the altar of the great God, is still standing

standing on the mountain of Galtimór, or Galties, county of Tipperary. Ch. גלגל *gala*, splenduit, coruscavit.

*Losc, losg, lasair, tlasair*; Ar. لظى *lezza*, a flame, fire; *tellezzy*, flaming. "At *Lusk*, near Dublin, is a fire tower.

*Leaba*, flame, an altar; as *Leaba Diarmut*, *Leaba Caili*, the altar of Diarmut, the altar of Caili, both divinities of the Brahmins and Hindoos.

"*Leaba* is an altar; it is the name of several  
" monuments in Ireland (says O'Brien), called  
" by the common people *leabthaca na Feine*,  
" the monuments of the Pheni; but they were  
" properly pagan altars, on which they offered  
" sacrifices to their idol gods, and are yet to  
" be seen in different parts of Ireland."

Ch. להב *lehab*, flamma, altare; Ar. لهب *lehab*; Ch. להבות *lehabot*, inflammatio, an epithet of the sun, whence *Leibte*, a name of Apollo.—"Who but an orientalist" (says the author of *Espana primitiva*) "can tell, why  
" the ship of Hercules was named *Leibte* by  
" Athenæus, and by others Apollo?"

Hence we have *Leaba-neas*, the hill or mountain of flame, and, perhaps, *Libanus*, in Asia.—"Fama refert dæmonum illusione inibi apparuisse quotannis certa die *igniculum*, in modum stellæ, qui è Libani vertice cum impetu ruebat in subiectum amnem, et credebatur esse Venus."——Et Zosimus. "Juxta fa-

num



num et vicina loca ignis, instar lampadis aut globi, in aere conspicitur, quoties statutis temporibus ibi conventus habetur; qui quidem ad nostram ætatem usque conspectus fuit." (Vide Bochart, V. I. p. 749.)—Quere, if from this word is derived *Lebadia*, an ancient town of Bœotia, where the oracle of Jupiter Triphonius stood.

*Leac*, *luc*, fire, flame, the sun. *Fan-leac*, i. q. *Crom-leac*, an altar (O'Brien); hence *Kill-na-leac*, the temple of fire, or the sun, county of Cavan; *Lucan*, fons solis, a sulphureous spring near Dublin. Ar. لياق *leyak*, flamma.

*Ong*, fire, hearth, sun. Ægypt. *Onn*, the sun; Ch. און *On*, Heliopolis.

*Port*, fire; *Ceall-phort*, a cathedral, the temple of fire; *Purtin*, a tower, a turret. P. پرتو *purtoo*; Hindooft. *phoort*, *pourtou*, fire, light.

*Teine*, fire; *Beil-teine*, the fire of Belus. *Teine-athar*, the father or radix of fire, lightning.

*Ti-teine*, the god of fire; *Titan*, the sun. Ch. טין *tin*, red-hot fire; Ar. تن *tenn*, a furnace; P. توني *tuni*, one that takes care of fires.

*Toir*, fire; *toirb*, fuel (Cormac). Hindooft. *tur-raree*, fire.

*Ur*, *Núr*, fire, the sun. Ch. אור *Ur*; Ar. اور *Ur*; whence نور *noor*. Hence I think many places in Ireland are named; as *Nuri*, or *Newry*, from a great altar near that place, called *Carn-Ban*,

*Ban*, or, the altar of the sun—*Bally-nure*, and several others.

*Ulla*, and with the prefix *Tulla*, and with the suffix *agh*, *Tullagh*.—*Ulla agus clogas an naoimb Colmain*, the fire-steeple and the belfry of St. Colman. *Ulla-mas*, the bonfire-tax, collected on the eve of the festival of *Saman*, or all-hollow-tide. *Ur-ulab*, an altar. *Ulla na teampuil*, the fire of the temple; translated, by Shaw, the *Calvary* of the church, but what he means I cannot conjecture. Hence *Kill-da-loo*, the church of the two altars (alias *Killaloo*), in honor of the aquatic deities *Dearg* and *Rhé*, from whom *Lough Rhé*, *Lough Dearg*. Ar. *ألو* *aloo*; Hind. *loo*, flame, blaze.

*Towers still standing, that derive their Names from the foregoing.*

*Agha-gabhar*, the fire of fires.

*Ballagh*, i. e. *Beil-agh*, the fire of Belus.

*Breicin*, in Scotland.

*Caill-tree*, or *Caill-tria*, *Clon-dalkin*, *Cloine*.

*Don-agh-mór*.

*Fert-agh*.

*Kill-ala*, *Killaloo*, *Killmacduagh*.

*Losc*.

*Meleac*, *Melic*.

*Turlogh*.

*Agh*

*Agh* enters into the names of numberless places of divine worship, from whence parishes are now called; as *Oughter-agh*, *Innisfloun-agh*, *Finn-agh*, *Gillc-agh*, *Agh-lis*, *Rinnagon-agh*, *Kill-agh*, &c. &c. &c.; and hundreds of church lands, rectories, and vicarages, commence with *Ur*, *Tullagh*, and *Turlogh*, &c. &c.; and many other names, preserved by the Christian bishops, like those of the festivals.

God, out of his indulgence to the weakness of human nature, permitted the Hebrew nation to retain in their ritual a few of the sacred symbols of their Asiatic neighbours, as, for instance, FIRE; sanctifying the symbol by its adoption into a nobler and purer system of devotion. (Maurice, Indian Antiq. V. 6.)

I am aware some of these names may be disputed; and I may be told that *Aghagower*, i. e. *Aghagabhar*, signifies the ford of the goat, but that would be *agh-na-gabbhair*; as long as the tower of *Aghaghabhar* (or the fire of fires) stands, I cannot alter my opinion.

The Indian word *Pagod*, according to Gilchrist, is corrupted from *But-kuddee*. The Persian name is *But-khanu*, meaning the house of idols; Ar. *بوت* *but*, an idol, an image. I rather think the old Irish, *Buite*, a fire, and *cad*, or *cud*, holy, forms the Hindoostan *But-kudu*. *But* is an image in Arabic; in Hindoostanee an image is named *Moorut*.

*But,*

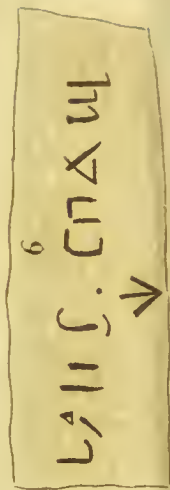
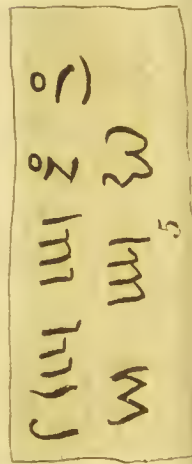
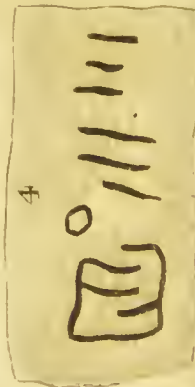
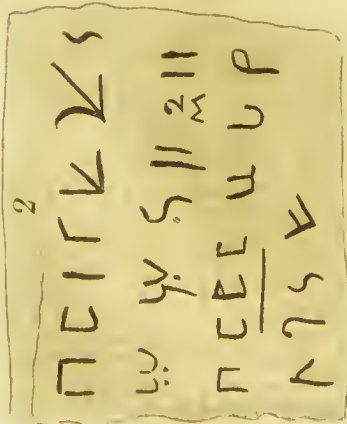
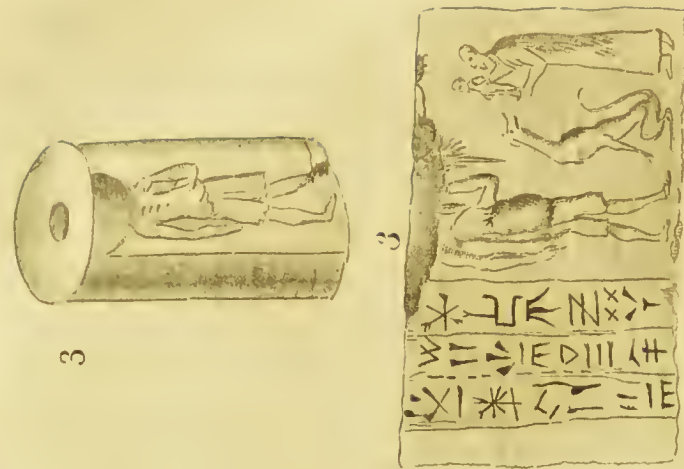
*But*, or *Put*, פוט was the Apollo of the Chaldaeans; according to Bochart, *Ab-butto*, or pater *But*, is the Apollo of the Japanefe. Ch. בּוּט *butt*, *lucere*, *splendere*; בוּטִיטָא *butita*, *scintilla lucens et ardens*. Φυτίος *Phutios* was an old Grecian epithet of the sun and Jupiter, according to Hesychius, by some construed the author of *illumination*; and *Buth* is a classical word for the sun in Irish. Fire worship originated in Chaldaea, and therefore it is probable *But-kuddu*, a pagod, means the holy fire, or the sacred sun; for, in all their prayers, the Hindoos implore blessings from the sun. (Ayeen Akbery, V. II. p. 294.

That these towers were used as belfries, there can be no doubt; and why they should not have been so used before Christianity was introduced, I know no reason. The same cause existed, namely, that of assembling the people to devotion. The Egyptians had bells; and the Irish *Ceol* (*Keol*), a bell, and its diminutive *Keolan*, a little bell, was certainly derived from the Egyptian *Kel*, a bell (Kircher).



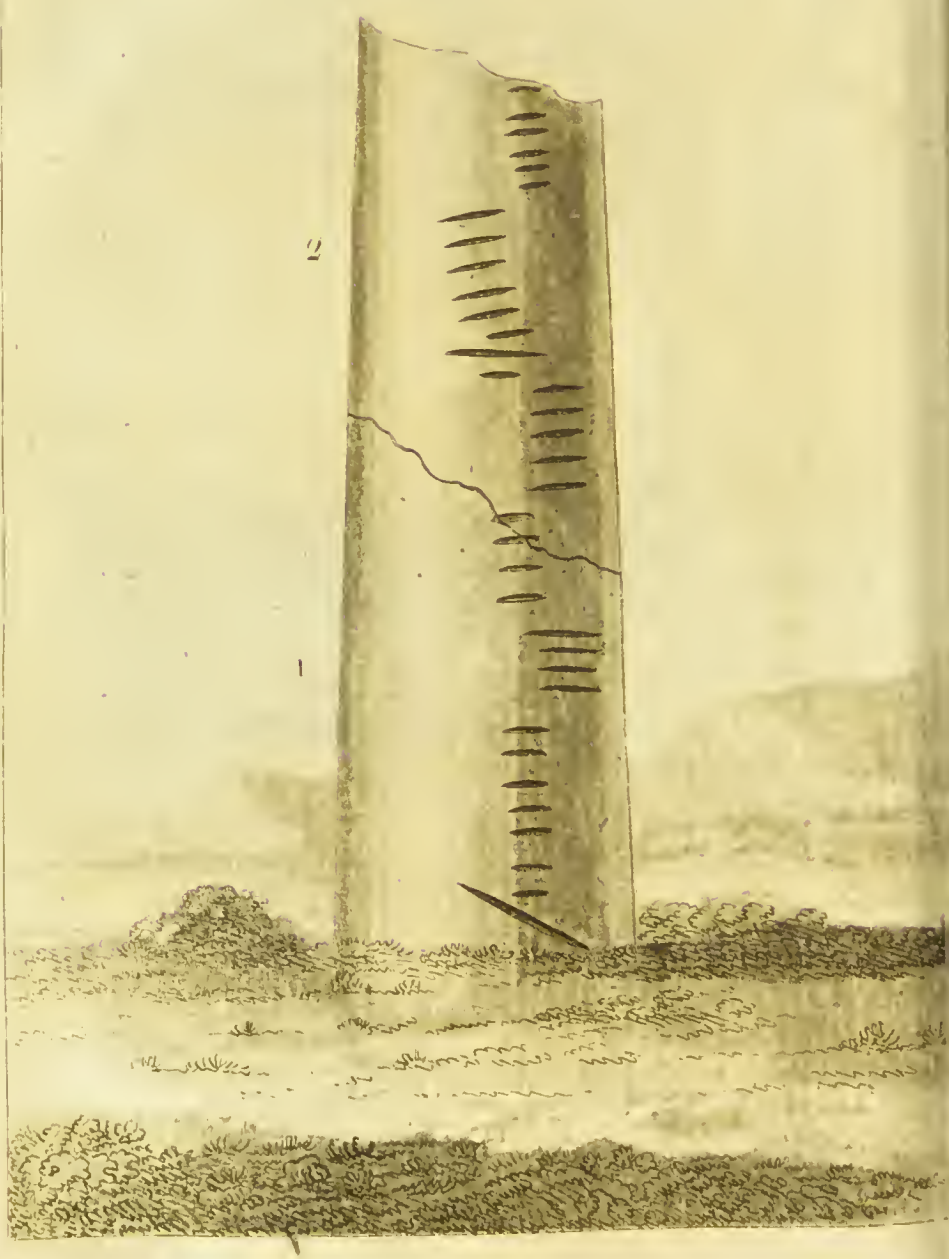


No. 1. Ogham Inscription at Killmellicked, Co. Kerry.





3.783



Ogham Inscription at Ballysteny, Co. Kerry.



## CHAP. IV.

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### OGHAM INSCRIPTIONS.

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THAT the ancient Irish, or Indo-Scythians (originally Persians), had a secret or mysterious character, as the word *Ogham* implies, is beyond a doubt; and that one alphabet of this Ogham was in form of a dart (called by the French the *clue* or nail character, without any reason), the MSS. still existing are a sufficient proof.

The powers of these characters are lost, and, in the course of three thousand years, many alphabets have been invented, and used on monuments, very dissimilar to the original. Every priest seems to have had his own alphabet, and no less than twenty are given us as Ogham alphabets, all differing from each other.

The late ingenious Mr. Astle, in his book on the origin of alphabetic writing, has given a plate, Tab. 31, from an ancient Irish MS., consisting of seventeen different alphabets, and one, in which the whole Roman alphabet of twenty-four

four letters have Irish Ogham marks assigned—an evident proof of its corruption; because the old alphabet, like the present, consisted of no more than seventeen letters. More was never admitted in the Irish alphabet, an evident proof that they were Phœnicians, or had letters from them.

In every manuscript, treating of the Ogham, there is some passage to be found to convince us, that they brought this character from the East. *Ogam*, in Irish and Sanscrit, signifies *mysterious*.

In the plate of Mr. Asple's book, before mentioned, is the following passage :

Ogam uird in tord bis forna fedaib in  
 Ogam uirid in tord bis forna fedaib in  
 Aipgit.  
 aipgitir.

The last word is corrected in another place in the same line, and properly written 2lipgitir *aipgitir*; i. e. 2lbgitir *abgitir*, that is, the alphabetic letters, or A B *gitir*. The word *gitir* carries us back to the place, where we have lately discovered the arrow-headed alphabet had its beginning, viz. *Chaldæa*, in the language of which country גטר *gitir* signifies a letter of the alphabet. Mr. Shaw, who was not an orientalist, properly explains *Aibgitir*, i. e. *Aib-litir*, the alphabet.

The writer of the MS. then proceeds :

.1. inuirtir toirrecha ariast in aipgitir  
 Ise is toirrechu sciribit ag teana manna  
 31 teir jcha he nuirach. u 2 in hac rirgana

In

In Roman letters, Ogam uird in t'ord bis for na fedaib in A B gitir (or A P gitir), i. e. in fidis Toiffcha ar aile in A P gitir ife is toifecha scribth, ag deana manma gi deid iascha he nufachtar, *ut est in hac figura*. That is, *one kind of Ogham, in order, was the A B gitir (the alphabet) on trees; that is, on toisc trees the alphabet was thus first written; by making scratches with the tooth of a fish, as in this figure and form*. Then follow many Ogham alphabets.

*Toise*, or *Tus*, means any thing laminated, made thin. *Oir-tuis*, laminated gold.

In this passage are several obsolete words, which seldom occur; as *anma*, and *manma*, a scratch, corresponding with *scriobam*, to write or scratch, the root of the Latin *scribo*. *Anma*, with the prefix M, *manma*, is the Arabic انما *anma*, مانما *manma*, the sound of a pen or stylus in writing; scratching, piercing (Rich.). *Sonus qui scriptione excitatur* (Gig. Gol.). So, in the Hindoostanee, *leek*, a scratch, a score; *likbna*, to write. The last word, *nusach*, is an abbreviation of *nusachtar*, they wrote; in Arabic نسف *nesfek*, the manner of writing; نسخ *nesikh*, transcribing; in Persian, نويس *nues*, writing; نويس ساختن *nues sakhten*, to write; all which carry us back to Chaldaea, in which language נוס *nous* signifies a literary character. Pl. נוסין *nousen*, figuræ literarum. In the same language, *gitir* (in the Irish, A, B, *gitir*, the alphabet) is the Ch. גטר *gitir*, literæ. The *i* in *gitir*,

*gitir*, being a small vowel, requires a small vowel to precede, according to Irish orthography; therefore O'Brien and Shaw, in their Irish Dictionaries, write it *Ai B gitir*; which Shaw explains by *Ai B litir*, the alphabet; and, in the Egyptian, *fach*, scriba.

Again, these two lexiconists have *Mion*, and *Nion*, to signify a letter of the alphabet; and O'Clery, in his catalogue of obsolete words, has *Nion*, i. e. *litir*, a writing, corresponding with the Persian نوان *Nuan*, scriba, lectio, lectura, lector, doctus (Cast. Gol). Chaldaean, מין *min*, typus, figura; מון *moun*, litera; words alone sufficient to prove, that the *Aire-Coti*, or ancient inhabitants of these Western Isles, were the ancient Persians, and that they mixed with the Chaldaeans, as the Irish history sets forth.

Again, we have, in Irish, *Reism*, a writing; *Breismin*, a writ, a mandamus. Ar. رسم *resm*, canon rule; ريشم *reshm*, writing.

After the invention of writing with ink (in Irish *du*, *duv*; Ar. دوياء *deuia*; Chald. די *diu*), the Irish adopted many other words to express writing, as *dubh*, and *ceit*, or *kheit*; whence *dubh-ceit* (*duv-keit*), the writing or superscription of a letter; *lamb-ceit*, a manuscript, a handwriting. Arab. and Perf. دبير *dubir*, scriba, notarius; خط *khata*, scripsit, *khutt*, litera. Perf. دبستان *dubistan*, a writing school, from *dub*, writing; Ar. دبر *dabar*, scripsit, i. q. نقط *dakat*, punctis notavit, *diberon* liber caractere Himjaritico,



Himjaritico, scriptus in foliis palmarum; folium chartæ: item scientia rei; sapientia (Gol.).— Before I close this paragraph, the reader is requested to observe the word *nusachar*, or *nusachtar*, they wrote, in p. 159. It carries a clear demonstration of the very early knowledge of letters with our Hiberno-Indo-Scythæ. In the Nomenclatura-Egypto-Arabica of Kircher, we find *sach*, scriba; *sach-nabad*, hierophantes. “Antiquum nomen Egyptiacum, Græce ἱερογραμματεὺς respondens. *Sach*, quomodo in versione librorum scripturæ Coptica, semper redditur γραμματεὺς, scriba. Scripturæ peritus lingua Egyptiorum *nabad* designatur νοήμων, i. e. sapiens, intellectu pollens, dicuntur igitur ἱερογραμματεῖς qui essent, ut loquitur Julius Firmicus, *Sacrarum literarum periti*, i. e. *sach-nabat*.” (Jablonsky, *Panth. Ægypt. Proleg.* p. xciv.) Hence the *seach-nab*, or *sach-nab*, of the order of priesthood of the pagan Irish clergy, explained in the former part of my Vindication. If these scientific terms do not bring conviction, nothing that can be offered will. (See the Egyptian Vocabulary compared with the Irish; *Collectanea*, Vol. V. *Introd.* p. 49.) Cormac says, the *Seachnab* was the second in order with the pagan clergy; that the name was preserved after Christianity was introduced, and that it signified the rank next the abbot.

*Arabian and Persian Traditions of the Origin  
of Writing.*

The Arabs say that “EDRIS (the prophet “ENOCH) was the first who, after ENOS, son of “SETH, son of ADAM, wrote with a pen; in “the use of which EDRIS afterwards instructed “his sons, and said to them, *O my sons! know “that ye are Sabeans.* His descendants did not “cease, from one generation to another, to possess the books of SETH and of EDRIS, until “the times of NOAH and of ABRAHAM.”

The Persians say, that TAHMURAS, called DEEVEBEND, or *tamer of demons*, having gained a complete victory over them, ordered a general massacre. The *Deeves* sued for mercy, promising to teach him strange secrets, and mysterious sciences, if he would spare their lives. He did so, and they taught him the art of reading and writing.—Tahmuras is supposed to have reigned about the year 835 before Christ. (Oriental Collection, Vol. I. p. 112.)

That these ancient characters are not now understood, is not surprising; it has been, and is the case with all nations. In Teixeira’s Spanish History of Persia, we are told, “that there “was not, at that time (A. D. 1590), one man “in Persia that understood their ancient letters; “for, having often seen some plates of metal,  
“with

“ with ancient inscriptions on them (says the  
 “ author), I made enquiry after the meaning of  
 “ them; and men, well versed in their antiqui-  
 “ ties, and very studious, told me, that was  
 “ *Fars Kadeem*, after the old fashion, and there-  
 “ fore I should find no man that understood it.”

*Fars Kadeem* signifies ancient Persian.

Sir W. Jones, from Ibnu Arabshah, informs us, the Khatai Scythians (probably the Coti of Irish history) had literary characters, and that the other Tartars, generally speaking, had not letters.

The Ogham writing, of which we are now more particularly treating, is said to have been confined to *Creatha*, or *Creadha* (pronounced *Creaha*), translated the *clergy*, and mistaken for Druids; and, it is said, none but Druids could write or read the Ogham. I do maintain, with Mr. Pinkerton, that there never was a Druid in Ireland. The pagan religion of Ireland differed toto cælo from that of the Britons and Gauls.



The Irish *Creatha* (pronounced *Craha*), plur. *Craobh*, whence *Ogham Craobh*, the Ogham writing, from *Creatham*, to scratch or write, appears to be the Hebrew and Chaldæan קורה *Kora*, the priest, the *reader* in the synagogue. (Jof. i. 1.) קרא *Kara*, scriptura sacra. *Karraei*, Zelotes, à קרא *Kara*, vocare, proclamare, *legere* propriè clara & alta voce. *Karraeus*, i. e. scripturarius Biblicus. (Buxtorf, p. 211.) Ch. קריסטור *Keristor*, scriba, notarius; Ir. *Cuairsta*, and *Cuairsga*, a written book, a volume.

I shall not here dispute if Buxtorf has given the proper derivation of the *Karræi*; but I call on every impartial reader to judge, if the ancient inhabitants did not come to these islands a *lettered* people from the East. If they had no letters before the time of Patrick, as some authors have declared, how came they by all these Chaldean, Arabic, and Persian terms for writing, and for the alphabet? Did Patrick import these scientific terms from Rome or from Britain?—or, could the Irish have borrowed them from any European nation? These are *stubborn facts*, that will not yield to the assertions of men who, ignorant of the language of a nation, will attempt to write of its antiquities.

That they used and imported with them the *Pelasgian* characters is evident, from the inscriptions still existing on the pagan altars of this country.

The ingenious and learned Mr. Tighe, in his Statistical Report of the County of Kilkenny, has favoured us with an inscription in these characters.

“ On the summit of Tory-hill, called in Irish *Sleigh Grian*,<sup>a</sup> or the hill of the sun, is a circular space,

<sup>a</sup> *Sleigh*, pronounced *Sleib*, signifies adoration, the same as *Sleachd*, or *Sleacht*; as *Magh sleacht*, the plain of adoration, where stood the representation of the great God, *Crom*. See the names of God in the Gypsie language, Ch. 2.—*Sleib* is from the Arabic:  *selah*, devotion; Ch.  *salach*, to prostrate;



space, covered with stones; the larger ones have been taken out, and rolled down the hill, for the use of the country people. There is still one large one near the centre, and there is an appearance of smaller ones having stood in a circle, at a little distance from the heap, which is above sixty-five yards in circumference; within which, on the east side, is a stone, raised on two or three unequal ones, with an inscription facing the west, and the centre of the heap. (See plate A. annexed.)

“ The letters are deeply and well cut, on a hard block of siliceous breccia; they are two inches high; between each is a space of about one inch, and a distance between the words of three inches. In Roman letters they would be,

BELI DIUOSE.

“ That the Divinity was worshipped in this country under the name of BEL, needs no proof. That the Divinity was worshipped in the British isles under the name of DIONUSOS, is also recorded. That worship is beautifully described by Dionysius the geographer, v. 570, who says that, in the western islands, the wives of the illustrious Ammonians (or Amnitæ, ἀγλαῖων Ἀμμωνίων),  
from

prostrate; the latter from the Chaldee סַלַּח *salak*, orare, precari; סליחות *slichot*, preces pro remissione peccatorum. Ar. *Ḥasrat* *selat*, prayer, mosque, church, benediction. Hence, in Irish, *o nar fleacht do Bhaal*, that bowed not to Baal; O. T.—*ma fleachdan tu dhamb*, if thou wilt fall down and worship me. N. T.

from the opposite coast, celebrated the worship of DIONUSOS with as great fervor as the Thracians.

“ The stone, on which this inscription is cut, is five feet one inch long, in front ; at the back, six feet five inches ; it is five feet broad, and one foot four inches thick. In front appears to have been a sunk place, flagged, the sides diverging ; but it is imperfect. The common people pay some respect to this relic.”

With submission to the learned author, BEL was not the name of God with the pagan Irish, but of the sun.

### BELI DI UOSE, or AOSE,

may be literally translated to Belus, god of fire ; corresponding to the common name of the place, *Sleighb Grian*, the worship or altar of the sun.

To return to the passage quoted from Mr. Astle's MSS. on the Ogham.

What species of tree the *Toifs* is, is next to be considered. The preceding word, *fidis*, or, as O'Brien and Shawe write it, *fidais*, means a shrub, from *fidhb*, a tree, particularly that tree, on the back of which they wrote, and metaphorically is applied to writing ; as *fidhb-radhb*, a written speech ; *fidhb-radhb ad feidhm*. I employ the written word (C. O'Connor, from Eochi ua Flin). *Radhb* signifies speech ; *ag radhb*, saying, speaking.

CRAN-TUIS, in the dictionaries, is translated the frankincense-tree, from *tuis*, frankincense, from the Arabic تَصْوَع *tazua*. Odorem expiravit, à صاع *sah*, odorem diffudit commota res; *est tenuis tantum conjectura: cui haftenus nihil tribui.* (Schultens in Hariri, Con. iv. § 60.)—What pity it is, that the Irish language has been locked up from the learned, for want of a good Lexicon?

From the Ayeen Akbery we learn, that the *Cashmerians* do still write on the *Cran tuifs*. “The *Cashmerians* have a *language of their own*, “but their books are written in the *Shanscrit* “tongue, although the character be sometimes “*Cashmerian*. They write chiefly upon *Tooz*, “which is the bark of a tree. It is easily divided “into leaves (i. e. lamina), and remains perfect “for many years. All ancient manuscripts are “written upon this bark, and they make use of “a kind of ink, which cannot be washed out. “Formerly they knew only the *Hindoo sciences*, “but now they study those of other nations.” (Ayeen Akbery, Vol. II. p. 125.) This expressly explains the Irish *Tuis*, laminated, and confirms they had letters, when resident in India under the name of Indo-Scythæ.

This inner bark, in Irish *Leabhar*, or *Cairt*, is prepared by splitting and scraping it thin, to the breadth of a lath or a paper-cutter, and is then called, in Irish, *Tuis*, laminated, made thin, and *astal*, and *sliseán*, a chip, a lath; thus described


in Cormac's Glossary. *Astal*, i. e. *Slisean*, gai leabhair, indé Lat. *Astula*. *Astal*, or *Slisean*, a chip, the inner bark of trees; hence the Latin *Astula*, and hence *Leabhar*, a book, Latin, *liber*. This kind of bark paper is still used with a style in India. See the figure of a scribe in Sonnerat; and it is remarkable, that *Tús*, a book, or inscribed bark formed into a book, is yet retained in the old Irish *Portus*, a mass-book (Shawe). *Tús* is commonly applied in Irish to gold, as *Oir-tuise*, laminated gold; it is the Ch. and Ph. טא *tas*, lamina aurea (Buxt). *Por* may be the Per. پور *pur*, perfect, full, complete, or the Ar. بار *bar*, pious, or Per. باره *barè*, good—the good book, the pious book. Ch. טא *tas*, lamina, bractea (Buxt.); a chip, or thin piece of wood (Ainsworth).

“*Cairt*, the bark or rind of a tree. From this Celtic word, says O'Brien in his Dictionary, (all is Celtic with these lexicographers), the Latin *cortex* is visibly derived; and *charta*, paper, seems to be more properly derived from it, than from the Greek *chairo*, quoniam salutatrix, or the Greek *charaffo*, sculpo, especially as it is allowed that the ancients wrote upon the bark and rind of trees, before the invention of parchment. N. B. The Irish word *Cairt* signifies paper, or any piece of writing, or a book; as *Liber*, properly signifying the inward rind or bark of a tree, used by the ancients instead of paper, for the same



same reason, means a book; and as the Greek *Biblos* also signifies a book, because the Greeks and Ægyptians anciently wrote upon the bark of the Ægyptian tree *Biblas*, or *Bublas*, which was otherwise called *Papyrus*, paper." " *Scriob*, a scratch, a scrape; hence *scribam*, to write, and the Latin, *scribo*." (O'Brien.)

If one may judge from the difference of orthography in the following words, the Arabs had them from our Aire-Coti, or Indo-Scythians; for *خرب* *kharta* signifies decorticavit, according to *Scheidius*, and *قراطاس* *kertas*, with a *ق* paper. *خرب* *Kbert*, unbarking. (Richardson, from *Goli*us).

On the fourth line from the bottom of Mr. Aistle's plate, is the arrow-headed Persepolitan or Babylonian character , in which the Ogham is often written, and under it is the word *olá*. If this means that the *ollamb*, or doctors of the learned, wrote in this character, or if it stood for *olamb*, and refers to the *olla*, on which the Indians write at present, my readers must judge, for we have no explanation.

" Les Indiens écrivent avec un poinçon sur des *Olles*, et non pas comme on l'a cru avec un stylet sur des écorces de certains arbres enduites de cire ou de mastic. Les *Olles* sont tirées de la feuille d'une espèce de *palmier*, dont le fruit est connu dans l'Inde sous la nom de *Longue*; cette feuille fait en éventail est épaisse et sèche: les lames qu'on

qu'on en sépare s'appellent *Olles*.<sup>b</sup> (Sonnerat; p. 136.

In Irish, *Long* signifies a book; and *Ailm*, or *Oilm*, in Irish, is the name of the palm-tree. *Domnach na Hailme*, Palm Sunday. As the Irish have preserved the name of the *Tooz* tree, there is no reason to say they have not preserved that of *Olla*, or *Olle*, and *Longue*.

That the Irish wrote also on leaves is plain, from the word *duile*, which means the leaf of a tree, and the page of a book, like the Chaldee דלת *dalet*, folium, pagina; Ar. طالحية *talky*, folium chartæ, vox exotica (Gol.).

It is in vain to attempt to read the Ogham characters of Ireland, any more than those of Babylon and Persopolis, which have great resemblance to the Irish.<sup>c</sup> They were characters confined to a particular sect in the East, as is evident from the title of the Irish book of Oghams, viz. *Urai-keakht na Ngois*.—*Urai*; les Arabes se servent

<sup>b</sup> The Indians write with a pointed instrument, upon *Olls*, and not, as we believed, with a style, on the *bark* of certain trees, covered with wax or mastic. The *Olls* are taken from the leaf of a kind of palm-tree, the fruit of which is known by the name of *Longue*; this leaf is thick and dry. The blades (lamina), when separated, they call *Olls* (Sonnerat). In Irish, *Long* signifies a book, synonymous to *leabhar*.

<sup>c</sup> Cette variété de monumens (l'écriture à coin), qui, chaque jour, deviennent plus nombreux, prouve combien a été répandu, pendant un certain temps, l'usage de ces sortes des lettres. (Millin. Magaz. Encyclop. ou Journal des Sciences. N. 15. Tom. IV. (8me An.)

vent de ce mot, qui est tiré du Chaldaïque et du Syraïque *Ouraia* et *Ouraio*, pour signifier un maître ou docteur de la première classe : tels qu'ont été *Edris*, *Kheaber*, *Hermes*, qui portent les titres de premier, second, & troisième maîtres ou docteurs de l'univers (D'Herbelot). كاتبة *Kaket*, Grammatica dicta, tractatus de verborum conjugationibus. (Reland, Præf. p. 2. transl. Enchiridion studiosi, Borhanedin). Ar. كيس *geius*, magno studio et animo conari ; whence, in Irish, *Ard-gaas-ire*, a professor of a college, a master of arts, a title purely oriental.<sup>d</sup>

*Nogusba* ex Ghebrorum sectis quædam secta est. *Nogusba* est Secta Ghebrorum et Moscorum ; in plerisque Lexicis exponitur *Ghebr* seu infidelis, speciatim *Ignicola*, sed in aliis exponitur *Sabius*. (Hyde, from Persian authors, p. 358.)

Notwithstanding frequent mention is made, in Irish MSS., of the use of the Ogham character, and of certain monuments in certain places, the incredulity of our modern antiquaries was so great, as to deny its existence ; until a person was paid, by the late Mr. Cunningham, to search, on a mountain in the county of Clare, for one of these monuments, mentioned in an ancient poem. The monument and inscription were at length discovered, and published in the Transactions of the Royal Irish Academy. Soon after, Dr. Brown, senior

<sup>d</sup> Ard. Ebr. אדיר *Adir*, illustris ; deducitur, Persicum ارد *Ard*, illustris, magnificus, magnanimus (Bochart). Note to p. 24.

senior fellow of Trinity College, being in the county of Armagh, hearing of such a monument in those parts, was directed to it by a peasant, who said he knew where to find the *written stone*. Dr. Young, late bishop of Cloyne, visited this stone also, which, he says, is a part of a work of considerable labour, being a circle of stones, forty-four yards in diameter, standing in the parish of *Mulla-breac*,<sup>c</sup> (that is, of the *sacred fire*.) The monument is called the *Vicar's Cairn*. This is also described and engraved in the Transactions of the Royal Irish Academy, Vol. VIII.

Since the discovery of this monument in 1799, we heard of no Ogham monuments till last year. The ingenious Mr. Pelham, with the mind of a poet, and the eye of a painter, undertook the history and antiquities of the county of Kerry. In his researches he met with fourteen Ogham inscriptions, and was so obliging as to send me elegant drawings of each, with the liberty of making what use I pleased of them.

They are faithfully copied by the engraver, and are here presented to the public, who wait with great impatience for the completion of Mr. Pelham's work.

Some of these inscriptions appear to be written in perpendicular columns. "It appears, by several inscriptions, taken from the ruins of the palace

<sup>c</sup> *Ulla*, fire; and, with the usual prefix *Mulla*, *Mulla-breac*, the holy fire. See Ch. III. p. 154.



palace of Persepolis, which was built seven hundred years before the Christian æra, that the Persians sometimes wrote in perpendicular columns, like the Chinese. This mode of writing was first made use of on the stems of trees, pillars, or obelisks. (Encyclop. V. I. p. 492.) See Pl. II. fig. 3.

“ The alphabet of *Corea* is used perpendicularly only, like the *Tartare-Mantchou*, which Mr. Langlès, however, in his publication at Paris, has changed into an horizontal alphabet, and like the Mongolic and Kalmyk alphabets, which, with few deviations, are the same as the Mantchou alphabet. This perpendicular way of writing was not unknown to the Greeks, who called it, as *Bayer* observes, *χαμαί φορον*, and was usual among the *Syrians* too, who, according to *Abraham Echelenfis*, wrote in this way.” (Dr. Hager, on the alphabet of Corea, Or. Col. V. III.) The annexed plate (Pl. II. fig. 3.), from Count Caylus, shews the Persepolitan characters were read perpendicularly; it is an amulet found at Antioch.

“ The Nestorian Christians undoubtedly penetrated as far as the north of China, and propagated the Christian religion there. They made use of the Syrian character in writing, and it was this, likewise, which was first introduced into these countries.—The characters, and mode of writing, of the Calmucks, Moguls, and Mandchurians, are taken from the Uigurian, and these again

again from the Syrian. These Syrians also still continue, to this day, to write exactly as the Calmucks do, viz. They begin at the top, and draw a line down to the bottom, with which line the letters are in contact from the top down to the bottom of it; and so they continue to write one line after the other, at each line going farther on to the right, and carrying their writing from the *top to the bottom*. But in reading, the Moguls and Calmucks, in like manner as the Syrians, turn the leaf sideways, and read from the *right to the left*. This I have seen myself, during my stay in the great desert plain beyond the Wolga, where I was intimately acquainted with a great number of Calmucks, and enquired minutely into every particular relative to their religion and learning, their manners, their government, and their princes." (J. R. Forster. Hist. of Voyages and Discoveries made in the North. Note, p. 106.)

Each letter of the Ogham alphabet is named after some species of tree, as *Ailm*, *Beith*, *Gort*, &c., elm, birch, ivy, &c.; and the letters, when detached, represent so many trees.

Literarum veró Characteres in animalium, ARBORUMQUE figuris invenit THOTH. (El. Sched.)

Whimsical as this may appear, we find the orientalists had the same kind of character. Mr. HAMMER, a German, who lately travelled in *Egypt* and *Syria*, has brought to England a manuscript,

manuscript, written in Arabic, containing an explanation of the Egyptian hieroglyphics, and has translated it into English. The original was shewn to a learned friend of mine in London, who copied some of the alphabets; among others, the Egyptian and *Tree* alphabet in the annexed *pl. 60.* plate.

To shew how the Arabic agrees with the Hebrew and Chaldæan, I have added the Hebrew alphabet, placed over the Arabic. It is remarkable, that the  $\text{ج}$  *jim* of the Arabic comes in the place of the  $\text{ג}$  *Gimel* of the Hebrew, which we pronounce hard, as G in *Gamma*. This pronunciation of G soft is what the Rabbins call the A B *jod*, order. The  $\text{ح}$  *ghain* of the Arabs is placed among the supernumerary characters.

“ *Gefr u Giami*, the name of a parchment made of the skin of a camel, on which, in mystic characters, Ali and Giafes Sadek wrote the destiny of Musulmanism. It is divided into two chapters; one follows the order of the Arabic alphabet called *Teheggi*, containing twenty-eight letters; the other contains but twenty-two letters, ranged according to the Hebrew and Chaldæan alphabets, and this the Arabs call A B *Ged*. But the explanation of all these characters is reserved for *Meheddi*, who is to come at the end of the world.” (D’Herbelot). And for *Meheddi* we must wait for the explanation of our Irish Ogham, and of the Babylonish and Persepolitan characters;

characters; we know not the power of any one character. The Irish, we are told, were invented by *Sóm*, Don Teibe; that is, *Sóm*, the Theban chief. *Sóm* was the name of the Egyptian Hercules, and the name of the deity presiding over *trees* in the Irish and Brahminical mythology; and the Egyptian hieroglyphic, of the name of Thoth, was a branch in the following form. (Kircher, Oed. Pamph.)



Platon dans son Phædre, attribue-t-il expressément l'invention des lettres à *Theuth* l'Égyptien, qu'on présume avoir été l'*Hermes* des Grecs. Plusieurs anciens ont cependant affirmé que *Cadmus* lui même, quoiqu'il ait passé de Phénicie en Grèce, avoit été originairement de *Thébes* en Egypte (Gebelin).

The ancient Irish erected pillars of stone on many occasions. Some were inscribed with Ogham characters, to mark the *Cycles*; others were *Phalli*, which, we are told, the Brahmins erected on the boundaries of districts, on the highways, and in their temples, as the symbol of the *vivifying spirit*. And they represented the  
great



great God under the figure of a little column of stone). (Aistle's Archæol. p. 210.) Others were sanctuaries, but most were inscribed with Ogham characters. See the following plans and elevations.

Sesoftris autem Ægyptius, ut aiunt, cum multum terrarum peragraffet, tabulis descriptionem edidit mirabilis artis, quam non solum Ægyptiis, sed et *Scythis* impertiri dignatus est (Eustathius in Epistola Dionysio).

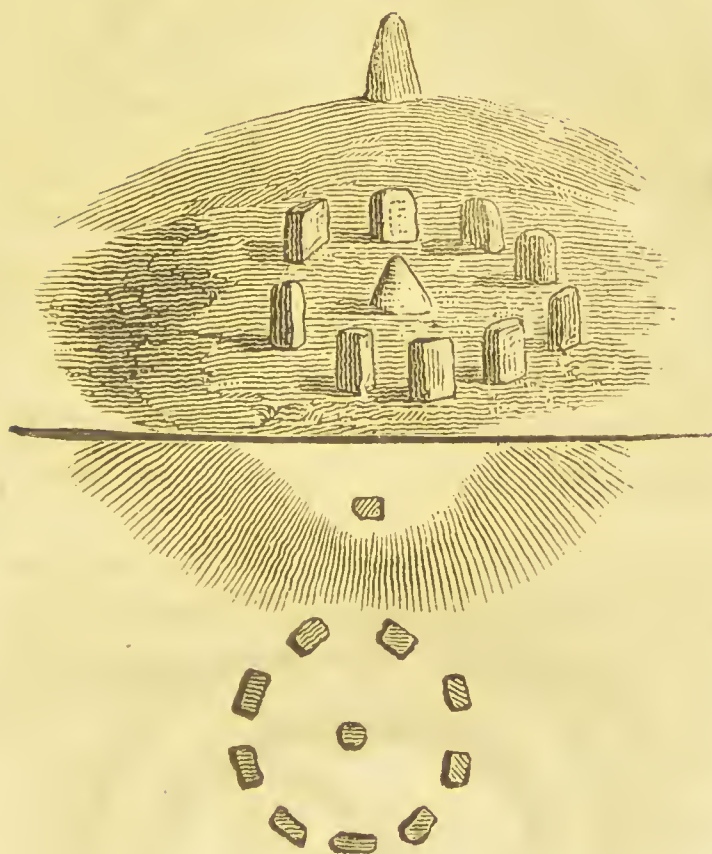
When we treat of the astronomy of the ancient Irish, we shall prove, from good authority, that the early history of the *most ancient* nations is little more than the history of the *revolutions of the sun, moon, and planets*; and that their gods were *Cyclic deities*, whose names were composed of the (letter) numerals, making the sum total of the Cycle.

“ *Dallán Cloice*, a large stone, whereof many  
 “ were erected, by the old Irish, throughout all  
 “ Ireland, with inscriptions in their Oghams, or  
 “ occult manner of writing, not unlike the Egyptian hieroglyphics, which were, in like manner, inscribed on large stones, on obelisks or  
 “ pyramids, and which could be explained by  
 “ none but their priests, as the Irish Oghams  
 “ were by none but sworn antiquaries, or, perhaps, their *Draoi*.” (O’Brien’s Dictionary.)

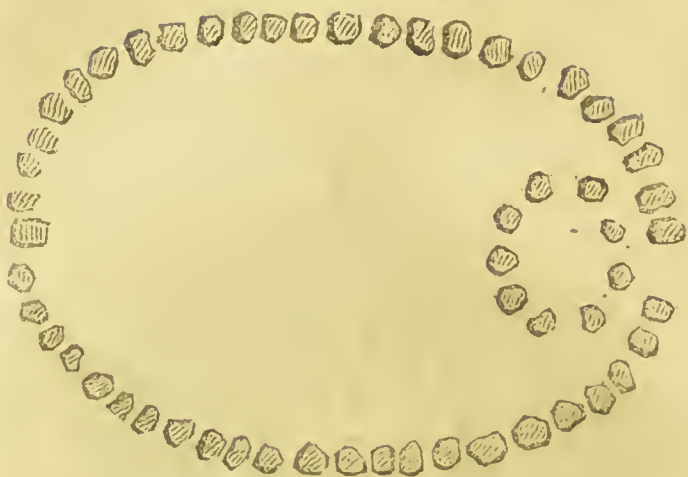
In Hebrew, גלגל *gala*. This word, say Parkhurst, Lee, and others, seems allusive to the *motion of the earth and planets*. Cormac gives  
 N the

the same explanation of the Irish word *gall*, i. e. *cuairte cloiche*, a stone of revolutions. *Gallán* has the like meaning. *Clocha-tuinidhe* and *Carthadin* are synonymous, but more explanative. *Dallán* is the Arabic *دول* *dowlan*, from the Chald. *דול* *doul*, a Cycle; in which language we have *גלה* *gola*, pl. *גללין* *gallin*, Cycles, Revolutions. *Carthadin* is well explained in the Arabic *Car*, a stone; *تدوين* *teduin*, inscribing in public records. Ch. *קלק* *klak*, *kalak*, i. e. *עבן* *ebn*, a stone (Buxt.). Therefore *Dallàn cloiche* and *Gallàn cloiche* point immediately to the Cyclic stones; and *Clocha tuinidhe* and *Carthadin* (*خاره تدوين*) to stones, on which some great event is recorded. The common Irish call them *gowlawn stones*. Smith, in his History of the County of Cork, has given a plan and elevation of one, which is here inserted.

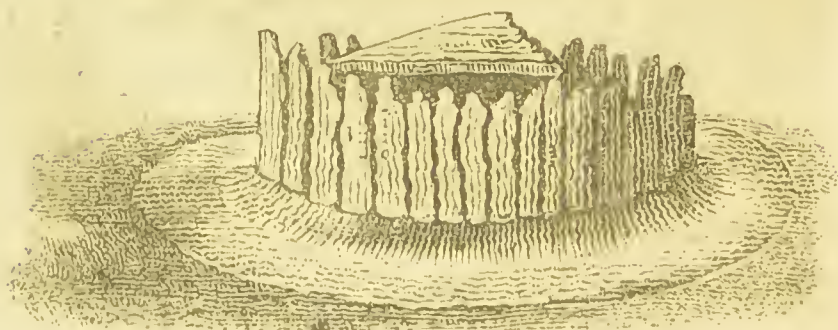
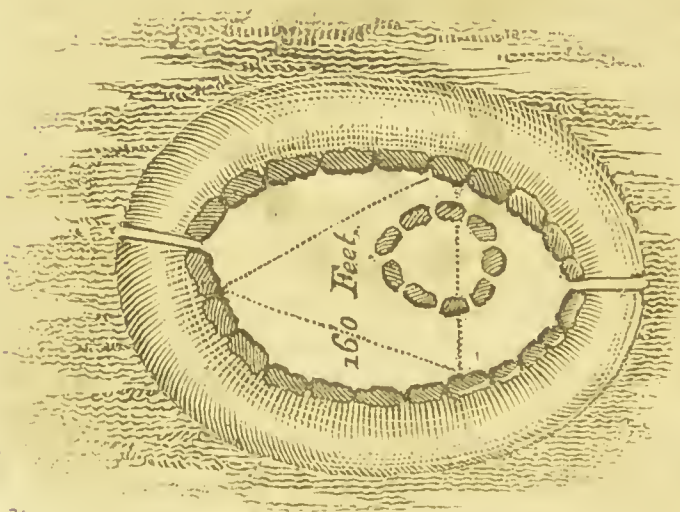
## GOWLAN STONE.



The *gowlan* stands on an eminence. At the foot of the hill is a temple, dedicated to the sun, or the Apollo of the pagan Irish; it consists of nine stones in a circle, and the *Lingam*, *Phallus*, or vivifying spirit, in the center.—To this are added two more temples, of like construction, namely; 1. that of *Ana-mor*, or the great Cycle, at Wattle bridge, county of Fermanagh;



And, 2. that of *Carn-Bain*, or the altar of the sun, near Newry, in the county of Armagh.





The outer circle of *Ana-mor* contains forty-eight stones, the number of the old constellations, and an altar of nine stones. The number of the outside of *Carn-bain* cannot be ascertained, as many have been used in the adjacent canal. The altar is also of nine stones.

*Budh*, the Phœbus or Apollo of the pagan Irish, is supposed, in Indian mythology, to have had nine incarnations.<sup>f</sup> *Viſhnou*, the Apollo of the Brāhmīns, is supposed to have undergone the like number of incarnations. The sacred conque, used in his temple, must have nine involutions; of which we shall treat more at large in Art. Astronomy.

I believe that several districts in Ireland took their names from these monumental stones; as *Gallinga*, in Meath; *Gallinga-mor*, now barony of Gallan, county of Mayo, &c. &c.

“Not to lay any greater stress than needs,  
 “upon the evidence of the affinity of words  
 “with the Hebrew and Phœnician, the multi-  
 “tude of altars, pillars, and temples, set up  
 “in the ancient patriarchal way of worship,  
 “throughout England, Ireland, Scotland, and  
 “the Islands, form an argument conclusive, that  
 “an *Oriental Colony* must have been very early  
 “introduced.” (Cooke’s Enquiry.)

## OGHAM

<sup>f</sup> *Budha* was the ninth Avatura (or descent of the deity) of Vaivāswata, or Sun-born, the Noah of scripture (Sir W. Jones, Chron. of the Hindoos). *Budh* is an appellative of the sun in Irish mythology.

## OGHAM INSCRIPTIONS.

BY H. PELHAM, ESQ.



~~p. 156~~ 121. Pl. I. Fig. 2, 3. "Is a stone, which stands about fifteen yards from the door of Kill-melcheder church, one mile from Smerwick harbour, in the county of Kerry. It has *Ogham* characters inscribed on two of its corners, which has led me to give two views of it, in which the characters inscribed are carefully and exactly marked. This stone has no appearance of having received injury, either from time or accident; so that it may be considered as one of the most perfect of the *Ogham* inscriptions. There is a cross, cut in stone, which appears in the view 1.; and there is a large round hole cut through the stone near the top, which appears in both views. The stone is of the red mountain kind. The drawing is by a scale of one inch to a foot."

*Observation.*—This stone is perforated towards the top, about four feet from the ground. Such stones are common in this country; they were respected by the followers of *Budh*, and are to be met with in *India*, as we are informed by Mr. Wilford, in *Afiat. Ref.* V. VI. p. 502. Perforated stones, says he, are not uncommon in  
India;

India; and devout people pass through them, when the opening will admit, in order to be *regenerated*. If the hole be too small, they put the hand or foot through it; and, with a sufficient degree of faith, it answers nearly the same purpose.

The name *Melch-eder* is very near to אדר מלך *Adar-melech*, the solar fire, which was worshipped under that name by the *Sepharvites*. 2 Kings, xvii. 31.

*Ader*, qui et *Adfer*, quæ voces ignem significant cultum a veteribus Persis; vel angelum qui ignibus præest. (Reland, Vet. Ling. Pers.)—אדר *adar*, honoratus, glorificatus, rotundum, quasi in se reflexum et rediens. Hence *Bin-adar*, the old name of the *Hill of Hoath*, near Dublin, where are the remains of a pagan altar. See *Aod*, in article *Sun*, in my *Astronomy of the ancient Irish*.

There is no such saint in the Irish kalendar as *Melch-eder*; consequently the place took its name from the monument.

Pl. II. Fig. 1.—“ Is a stone of the green p. 156  
mountain kind, which stands in the same church-  
yard, about five yards from the church door, and  
is inscribed with a variety of characters, of which  
the drawing given is a correct copy. To be cer-  
tain of getting an accurate copy of this inscrip-  
tion, I carefully made several drawings of it,  
under different circumstances of light, which, on  
comparing with each other, I found perfectly to  
correspond;

correspond; so that the drawing may be depended upon. I rather apprehend the flourished cross, on the broad side of the stone, to have been cut upon it long subsequent to the inscription, which has every appearance of being very ancient. The drawing is to a scale of one inch to a foot."

*Observation.*—There are very evidently two kinds of characters on this stone. One the *Ogham*, on each side of a line; the other a running character, which appears to be a mixture of Phœnician, Pelasgian, and Egyptian.

Fig. 2. are Egyptian characters, taken from Count Caylus, *Antiq. V. I. Pl. 21, 22, 23, 24, 26.*

Fig. 3. is the drawing of an amulet, with Persepolitan characters, from the same author; from which it appears, by the position of the human figure, that these characters were read perpendicularly, as mentioned in the beginning of this chapter.

Fig. 4. Part of the inscription at the Mithratic cave of New Grange in Ireland.

Fig. 5. are from a roll of linen, taken from an Egyptian mummy; from Caylus, *Ant. Vol. V. Pl. 26.*

Fig. 6. are Egyptian, from the same author, *Vol. VII. Pl. 10. Vol. VI. Pl. 22.*; and the dart, or Irish Ogham, is from *Vol. VI. Pl. 4.*

The cross was, and is still, a usual ornament with the Asiatic nations. The vestment of the priest



priest of Horus is full of +. See Caylus, Vol. VI. Pl. 7.

Pl. III. is an Ogham inscription at Ballysteeny, county of Kerry.—“ Ballysteeny, or, as some old papers in my possession” says Mr. Pelham, “ spell it, Ballyna-stenigh, is two miles east of Dingle. I saw this stone in the year 1790; it was then standing whole in the midst of the village, but, through want of time, I omitted to take a drawing of it. It has since been broken, by fire made against it. The bottom (1) still stands in its original situation. The top (2) has been removed, and sunk into the ground at the corner of a cabin. This stone was originally, as near as I can recollect, about eight feet high. This is the only one of the Oghams, I have ever seen, which appears to have been cut on a stone prepared for the purpose. This has been brought into a regular form, tapering gradually from the bottom to the top; the inscription is also much better cut, than any of the other. This is on a brown mountain stone. The inscription evidently ran further up than my drawing gives it; and, possibly, at the bottom, it may extend lower down.”

*Observation.*—This is evidently the *Muidhr*, *Phallus*, or *Lingam* of the Hindoos, as the name *steine* shews. The meaning of the word is to urine (mingere). *Bal-steine* signifies the urinary member; it is sometimes written *steile*, & corruptè *stala*; whence to *stale*, in old English, applied

applied generally to cattle. Ch. שתין *stin, setin*, mingere; שתין *sten*, urina. Ar. سوات *swaton*, penis.—The names of the membrum virile, in Irish, are *bod, aire, naire, car, bal, earba, earbal, cad*, all oriental, viz.; Ch. אריא *aria*; Ar. اير *aer*; נרה *nereh*; Ch. ארבה *erba*; Ar. يرب *irb*; Perf. كير *Ker*; Ar. بوح *buh*, pudenda viri & mulieris; Hindooft. *kudda*. *Bad*, with the ancient Persians, was the name of the angel who presided over the matrimonial bed. Per. باد *bad*, nomen angeli qui præest connubio et matrimonio, et omnium rerum quæ fiunt hoc die (Hyde). Heb. ביאה *biah*, coitus; Perf. and Hind. بود *bud*, penis (Gilchrist). *Bod-ami*, pars solum penis relinquitur (Ayeen Akbery, T. II. p. 8.). *Bud* is the most vulgar and indecent word used in the Irish of the present day.—In like manner, the pudendum muliebre, in Irish, is *pît, piot, dheonach (yeonah)*; Ch. פורת *pout*, pudendum. (Isaiah, ch. iii. v. 17.); Hindooftanee and Sanscrit, *yoni*, pudendum muliebre.

We have had occasion, more than once, to shew, that the pagan Irish had the *beag-cearna*, or the harlot of the altar, so common in India. “There are in India (says Renaudot) public women, called women of the idol, and the origin of the custom is this. When a woman has made a vow for the purpose of having children, if she brings into the world a pretty daughter, she carries it to the *Bod*, so they call the idol they adore, and leaves it with them” (the priests)—  
 “A custom,”

“ A custom,” says Mr. Chambers, “ which continues to this day in the *Decan*,<sup>g</sup> but it is not known among the Hindoos of Bengal, or Hindostan Proper. They are called *Tamulic Devadasi*, or female slaves of the idol; but there is now no idol of the name of *BOD* worshipped there; and the circumstance, of this custom being unknown in other parts of India, would lead me to suspect, that the Brahmins, on introducing their system of religion into that country, had thought fit to retain part of a former worship, as being equally agreeable to themselves, and their new principles.”

I must here observe, that *beag*, a harlot, is in Arab. *بَغِي* *baghè*; and the protectress of the harlots, with the Brahmins, is named *Bhagavadi*; and *Bhed*, and *Bud*, in the Hindoostanee, signifies the penis or lingam. That the Chaldæans had also the harlots of the temple, we are informed by the prophet Baruch.

“ The idol of Lingam, a deity similar to the Phallus of the Egyptians, is always to be found with the Brahmins, in the interior and most sacred part of the temple of Shiva. Sometimes it represents both the male and female parts of generation, and sometimes only the former. A lamp is kept constantly burning before it; but, when the Brahmins perform their religious ceremonies,

<sup>g</sup> The *Decan* is the modern name of the country, on the eastern banks of the Ganges, which was part of Scythia Limyrica, once inhabited by our Aire-Coti.

monies, and make their offerings, which generally consist of flowers, *seven* lamps are lighted, which, De La Croze, speaking from the information of the Protestant missionaries, says, exactly resemble the *candelabres* of the Jews, that are to be seen in the triumphal arch of Titus."

"Married women in India wear a small lingam, tied round the neck or arm. Worship is paid to Lingam, to obtain fecundity; and many fables are told, to account for an adoration so extraordinary." (Crawford's Sketches.)

Sir William Jones observes that, however extraordinary it may appear to Europeans, it never seems to have entered into the heads of the legislators, or people; that any thing natural could be offensively obscene; a singularity, which pervades all their writings and conversations, but is no proof of depravity in their morals. (As. Ref. Vol. I.

"Those, who dedicate themselves to the service of Lingam, swear to observe inviolable chastity. They do not, like the priests of Atys, deprive themselves of the means of breaking their vows; but, were it discovered that they had in any way departed from them, the punishment is *death*. They go naked; but, being considered as sanctified persons, the women approach them without scruple, nor is it thought that their modesty should be offended by it. Husbands, whose wives are barren, solicit them to come to their houses, or send their wives to  
worship



worship Lingam at the temples; and it is supposed that the ceremonies on this occasion, if performed with proper zeal, are generally productive of the desired effect."

"The figure of Phallus was consecrated to Osiris, Dionysus, and Bacchus, who probably were the same. At the festivals of Osiris, it was carried by the women in Egypt, and the figure of the Lingam is now borne by those of Hindostan." (Crawford's Sketches.)

I shall close this disagreeable subject, but necessary to the illustration of the antiquities of this country, with the observations of the Reverend and learned Mr. Maurice, which will convince the reader, that the Phallus was used in England, and probably introduced by our Aire-Coti. "There is an annual festival," says he, "*May-day*, celebrated on the same day in India and in Britain, which opens a not less extensive and curious field for enquiry; and, as the investigation will lead to a display of oriental manners, founded on astronomical speculation, I shall discuss the subject at some length.—This festival was observed, with ceremonies wonderfully similar, in countries so remote as India and Britain. For, although I do not recollect that the facetious Mr. Knight has taken notice of a circumstance, that fell so immediately within the sphere of his profound lucubrations on a certain worship, which he has discussed so amply, yet the reader may rest assured, that, on the first of May, when the

the sun enters into the sign *Taurus*,<sup>h</sup> Englishmen unknowingly celebrate the Phallic festival of India and Egypt; and he will, perhaps, be convinced of this, when he shall recollect, that the Greek word, φαλλος *phallos*, signifies a pole; and the splendid decorations of golden crowns, which, somewhat after the manner of the gilded salvers and tankards, suspended around the English pageant, adorned the *phallos*, anciently displayed to public view, in the Egyptian festival there alluded to. Far be it from me to impeach the unfulfilled modesty of the chaste British virgin, that, with her gay lover, on that happy day, when the sun, the bright prolific source of generation, with renovated vigour enters into the sign *Taurus*; the emblem also, on earth, of vigour and fertility—far be it from me to call the blush of shame into her blooming cheek. Yet historic truth compels me to acquaint her, that, while, with her delighted lover, she glides in the mazy dance around the May-pole, the elevated symbol of the productive energy of nature, so richly bedecked with flowers and garlands, she performs the part, and renovates in Britain the worship and rites of the ancient φαλλοφεῖαι.”

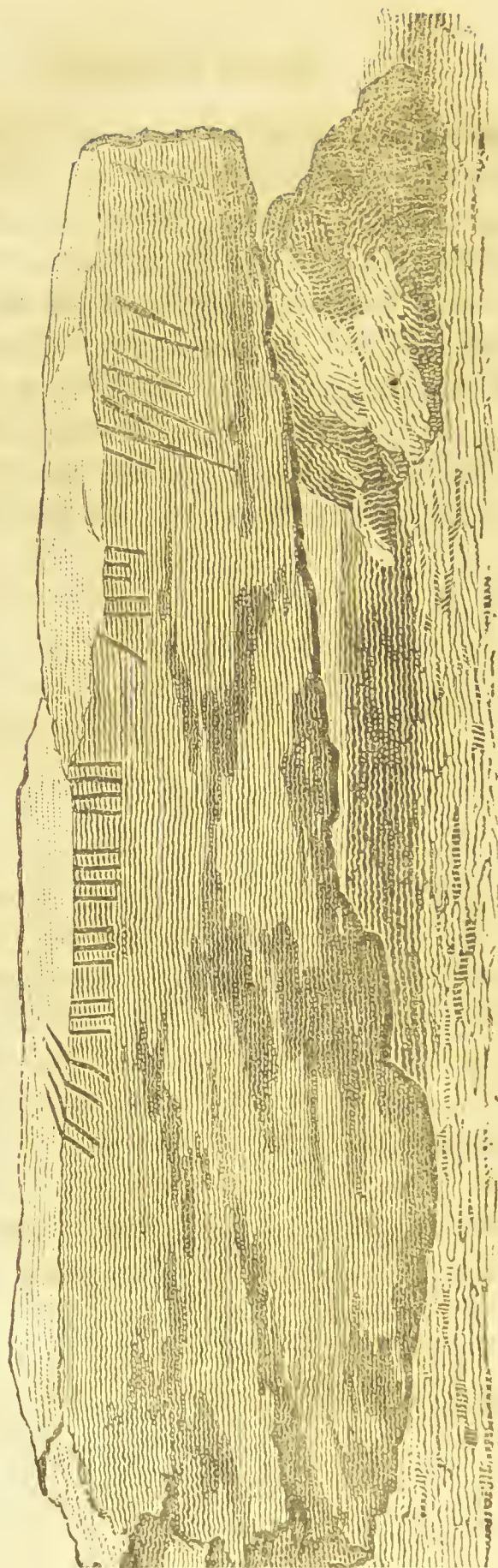
Mr. Pelham observes, that all these inscriptions are on rough unhewn stones, except those of the Phallus at Ballysteeney. The reason of that  
having

<sup>h</sup> In Irish, *Tarbh*, and *Torbh*, i. e. *Tor-ab*, the father of generation. See Preface to my Prospectus.

having been tooled and chiseled is, that it was originally painted; for, we are told that, with the worship of BUDH, of PHARAMON (founder of the Brahmin religion), of SACA, &c. &c., the Tuatha Dedan's imported also that of the *Eo-Cad il-dathac*, i. e. the bonus penis, of many colours. Father Georgius, in his *Alphabetum Tibetanum*, p. 152, tells us, *Pasupati vocant Nepallenses Phallum seu Lingam, quadriformem flavi, rubri, viridis, albique coloris.* (See *Vindication*, p. 160.)

## PLATE IV.

*Ogham Inscription at Aghadoe Church, County of Kerry, drawn by a Scale of one Inch to a Foot.*








Pl. IV.—“ In the north-west corner of the old church of Aghadoe, near Killarney, is a rough stone, of the brown mountain kind, with a few Ogham characters on it, which are represented in the drawing. The stone, as it now lies, is about seven feet in length; but it is probable it was once longer, and stood erect, as its larger end has an appearance of having been broken, and thrown down by violence into its present situation. This inscription is possibly imperfect, as there is an appearance of a scale of stone having come off from its smallest end. The characters near the middle of the stone are three and a half inches long.”


*Observation.*—*Agh* and *Doigh* (pronounced *do-e*) signify fire; see Chapter II. I think there must have formerly been here either a fire tower, or an altar, dedicated to the fire of fires, the Sun.

N. B.—The remaining Ogham inscriptions, twelve in number, will be given in the next part of this volume.

The only word I could find in MSS. completely formed of Ogham characters, is in the *Uraiceacht na Ngaois*. It is there said, “*Is fé SOM in ceadna, is fé Aire-feadhbbh: fé ro scribtar tri ogam*    i. e. The same is called SOM; he is the angelus arborum;¹ his name is written

o in

¹ Attend, lord of the forest; *Soma*, king of herbs, and of plants, has approached thee. Lord of the forest, *Soma*,  
grant

in three Ogham characters, thus; ” These characters certainly do make out SOM according to the diagram given in my Vindication, Pl. I., and according to the diagram given by Mr. Astle in the first line of Pl. XXXI.

Sir William Ouseley has favoured us with a curious plate of the Persepolitan characters, explained by Persian letters, from a MS. in the possession of LORD TEIGNMOUTH. It is here copied for the satisfaction of the reader. See Pl. B. It is entitled, “*The alphabet of the Zoroastrians, or fire-worshippers, which was introduced in the latter part of the reign of Gustasp; the letters arranged according to the A.B-jed.*”<sup>k</sup> (See Oriental Collection, Vol. II. p. 57.)

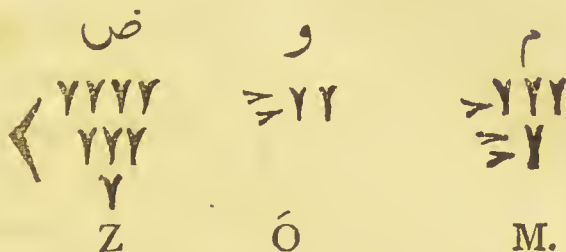
In this Persepolitan character, I think, the number of dart-heads in the upper line denotes the letter, and that the small collateral darts shew if the dart-heads are on, above, or below, an imaginary straight line; and all below the upper line are for ornament, at the discretion of the writer.

Viewing them in this light, the two first characters correspond with our Ogham; the last  
does

grant me life, strength, glory, splendor, cattle, abundant wealth, virtue, knowledge, and intelligence. (Prayer of the Brahmins, Asiatic Researches, Vol. V. p. 345.) Hence the *Sopar Sema*, i. e. *tobar eolas*, the fountain of knowledge, so often occurring in Irish MSS.

<sup>k</sup> A verse, in which the Arabic letters follow, according to their *arithmetical* powers, and correspond to the Hebrew alphabet.

does not. There are others that do correspond, which shall hereafter be explained.



Sir William observes, this curious manuscript consisted of thirty pages, and contained sixty alphabets.

In the following inscriptions it is remarkable, that the angles of the stones have been substituted for the line, on which the power of the letter depends.

Note. *Vau* is often pronounced as *o* in *stole* (Jones's Persian Grammar); it is a long vowel, corresponding to our *o* in *Sóm*. Egyptiorum sermone dicebatur *Dsom*, vel *Som*, i. e. Hercules (Jablonsky).





## CHAP. V.

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OF THE

### MONEY OF THE ANCIENT IRISH.

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IN treating of this subject, as on every other relating to the antiquities of the ancient Irish, we shall find many occasions to refer to the language, manners, and customs, of the oriental nations.

Commerce was certainly first carried on without the use of money; it was by *bartering* one commodity for another. *Cosmas Indicopleustes* gives a curious account of this ancient mode of traffic, between the inhabitants of Axuma, once the metropolis of Abyssinia, and the natives of Barbaria, a region of Africa near the sea-coast, where were gold-mines. “Every second year,” says he, “a caravan of merchants, to the number of five hundred, sets out from *Axuma*, to traffic with the barbarians for gold. They carry with them cattle, salt, and iron, to barter for that gold. They expose their goods to the  
view

view of the natives, who place on, or near the animal, salt or iron, one or more of the ingots, and then retire to a distance, for they understood not each other's language. If the proprietor of the article thought the gold sufficient, he took it up, and went away, and the purchaser secured the commodity he desired."

This kind of commerce is expressed in Irish by *mal*; whence *mal-raibhim*, to accept by barter. *Malart*, barter; whence *malair*, a merchant. *Malcuireas*, sale, from *Ciur*, a merchant. Ch. כירה *cirih*, venditio, emptio, negociatio. Perf. کار *kar*, commerce; and the first part of the compound is also Chaldee, מלאי *malai*, negociatio, mercatura (Buxt.); but the original signification of the word was, *barter*, or exchange, of one commodity for another. Hence, also, in Sanscrit and Hindoostanee, *mela*, a fair; in Ar. مالا بمساة *mala beset*, commerce.

This kind of commerce could not have lasted long; the eye must have often been deceived; the bulk of an article was not always the proper criterion of its worth. It became absolutely necessary to have recourse to some general medium in commerce, and that medium varied according to the produce of the country. The beauty, firmness, and durability of metals, occasioned them to be adopted; but it was many ages before they were stamped with any impression, descriptive of their weight or value. It was the custom of the merchant, as in fact is still practised

practised in *China*, to carry a certain portion of gold or silver into the market, and, having previously furnished himself with proper instruments and scales, he cut off, and weighed out, before the vender of the commodity he wanted, as many pieces as were proportioned to the purchase of it.

The great inconvenience and delay, occasioned by this mode of trafficking, soon induced the merchant to bring with him pieces of money, already portioned out, of different weights and value, and stamped with the marks necessary to distinguish them. There is very great reason to believe, that the earliest coins struck were used both as weights and money; and, indeed, this circumstance is in part proved by the very names of certain of the Greek and Roman coins. Thus, the Attic *mina*, and the Roman *libra*, equally signify a weight, and the *στατης* of the Greeks, so called from *weighing*, is decisive in this point. The Jewish *shekel* was also a weight, as well as a coin; three thousand shekels, according to Arbuthnot, being equal in weight to one *talent*. This is the oldest coin, of which we any where read; for it occurs in Genesis, ch. xxiii. v. 16., and exhibits direct evidence against those, who date the first coinage of money so low as the time of Croesus or Darius; it being there expressly said, that *Abraham weighed to Ephron four hundred shekels of silver, current money with the merchant*. (Maurice, Ind. Antiq. Vol. VII.

p. 471.)—A trafficker of Canaan ! the cheating balances in his hand ! (Hosea. ch. xi. v. 7.)

The primitive race of men being shepherds, and their wealth consisting in their cattle, in which *Abraham* is said to have been rich ; when, for greater convenience, metals were substituted for the commodity itself, it was natural for the representative sign to bear impressed the object which it represented ; and thus, accordingly, the earliest coins were stamped with the figure of an *ox* or *sheep*. For proof that they actually did thus impress them, we can again appeal to the high authority of scripture ; for there we are informed, that *Jacob bought a parcel of a field, for an hundred pieces of money*. (Genesis, ch. xxxiii. v. 19.) The Hebrew word, translated *pieces of money*, is in the plural קשיטות *Kesitoth*, which, according to the Septuagint, signifies LAMBS, that is, money on which was stamped the figure of a lamb ; for, in the Acts, ch. xvii. v. 16., it is said, that this bargain was made with *money*. And thus Bate, in his Hebrew Lexicon, brings the word from קשט *Keset*, which signifies *assurance, confidence*. “ קשיטה *Kesite*, some coin, or piece of money ;” of what weight or value does not appear, that I know of. Gen. ch. xxxiii. v. 19., and Josh. ch. xxiv. v. 32. ; for a hundred *Kesitè* (*pieces of money*), marg. *lambs* ; but there is no proof that it signified a *lamb*. Job, ch. xlii. v. 11. ; “ Every man gave him קשיטה a *piece of money* ;”



money;" and named, perhaps, as having the public stamp, *the insurance mark*, upon it, as the word signifies *certainty*; and in the Chaldee, Dan. ii. 47. and iv. 34., and so it was known to be sterling, or what might be relied upon." Parkhurst and Leigh are of the same opinion. Rob. Akiba, in Ros haffana, says; "Cum per Africam peregrinarer, *obolum* vocabant *Kesitam*; Quænam inde est utilitas? Ut centum *Kesitæ*, de quibus agitur in Lege Mosis, explicentur centum דרקי δάχμης. The Greek, Onkelos, the Syriac, Arabic, and Vulgate, have all translated *Kesita* by lambs or sheep. "Mihi tamen est persuasissimum *Kesitam* Hebræis nec *ovem* fuisse, nec *agnum*, sed aliquod *nummi* genus." (Bochart.) And Buxtorf quotes the Talmud to prove, that the *Kesita*, in Africa, was a sort of money.

Bate has certainly hit on the right meaning of the word, viz. *Sterling*, for so it means in Irish. *Riogh-ciste* (kiste), the royal mint, the royal treasury, most probably marked with a lamb. So عَيْن *Ain*, in Arabic, signifies an *ox*, and money; *Bos*, nummus aureus (Golius); which plainly proves it was money, with the signature of an *ox* upon it. Again, in Irish, *Oir-kista*, is translated royal treasure, but certainly implies *sterling gold*. "When *Homer* and *Hesiod* speak of the value of different objects, by *oxen* and *sheep*, we must not imagine that they were living animals, because *Hesychius* expressly says, that the

the Athenian money was stamped with an *ox*; Plutarch tells us, that this money had been struck at Athens by Theseus, before the war of Troy." (Gebelin.)

The ox or cow money was undoubtedly current in Ireland; for, in the south and west of the kingdom, *Boin ocl testiūni*, the *cow* of eight groats, is the vulgar name for half-a-crown, or two shillings and eightpence-halfpenny, being equal to two shillings and sixpence English currency, or half-a-crown.

I am of opinion that the *Kisti* originated with the Scythians; for can we imagine that the Scythians, who extended their conquests to the Nile, and, returning from Egypt, employed fifteen years in conquering Asia, which they laid under tribute, and held this conquest and tribute, for the space of fifteen hundred years, till *Ninus*, the Assyrian king, found means to relieve his country from the impost, had no money? Such an army must have had money, and a knowledge of arithmetical figures; and we find that two learned authors, *Boxhorn* and *Bryant*, have given the invention of arithmetical figures to the Scythians; and that those, formerly used in Ireland, were Indian, I have shewn, in an engraved plate, in the fifth volume of this Collectanea. *Hyginus* also gives the Scythians the invention of money. *Indus rex in Scythia argentum primus invenit, quod Erichthonius Athenas primum attulit.*

“ The

“ The invention of coin, or the sort of money discovered by king Indus in Scythia, must have been prior to the Scythian conquest of Asia, and fifteen hundred years before the reign of Ninus, the beginning of which is commonly placed 2110 years before the birth of Christ; consequently, the Scythian money was current in Asia 3610 years before the Christian æra.” (D’Ancarville.)

All ancient money was originally stamped with the signature of cattle. *Signatum est notis pecudum; unde et pecunia appellata.* (Plinii, N. H. lib. 33.) VARRO also derives *pecunia* from *pecus*. We have another instance in the ancient Greek money, denominated βας, the ox. Nummos Græcos bovis imagine percussos, non solum adagium βας ἐπὶ γλώττης, sed et ipsi nummi antiqui, qui κειμηλίοις principum et eruditorum asservantur, fatis docent (Ainsworth).

Of the sheep-money of Rome, none has been discovered. Of the ox-money, there is only *one* specimen, in copper, in the museum of St. Genevieve at Paris; it is valued at four *sous*. Montfaucon has engraved two in his *Antiquité Explicative*. In the year 300 of Rome, the consuls, Sp. Tarpeius, and An. Terminus, permitted the magistrates to impose *pecuniary* punishments, provided they did not exceed two oxen, and thirty sheep.

That money passed by weight, at the same time, is proved also from scripture. Abimelech, king of Guerar, gave Abraham one thousand pieces

pieces of silver. That patriarch, for the purchase of a burial-place, gave four hundred *shekels* of silver, current with the merchants, as we have shewn before.

The Greeks at length stamped money with the effigies of their gods. Phido, tyrant of Argos, was the first that presumed to substitute his own name and figure for that of the gods. This was ten centuries before the birth of Christ. This was esteemed a great innovation, and made much noise. Herodotus calls him the most insolent of mortals.

Can it be supposed that the ancient Irish, descended from the Indo-Scythians, living in an island abounding in gold and silver, should not coin money?

---

stannique fodinas  
Et puri argenti venas, quas terra refoffis  
Visceribus manes imos visura recludit ;

says Hadrianus Junius, speaking of Ireland.

Can it be supposed that, at a time when, Tacitus assures us, the ports of Ireland were more frequented than those of Britain, and when their ancient Brehon laws ascertain the duty on wines, figs, cocoa-nuts, &c., the value and duties of these articles were paid in cattle?—or that a poor taylor, that had not one acre of ground, was to be paid in cattle for his work, as is expressed in the sumptuary laws, translated in this *Collectanea*?

We



We read, in these old laws, of payments made by cumals, horses, sheep, by *Grea-bal*, *Uing-oir*, *Fang*, and *Toice*. The cumal (or camel) was estimated or passed for three cows, or *boins*. *Tug mè tri cumail air*; It cost me nine cows (O'Brien).

“Ar. جمل *gemel*, vel *gemel* Jehoud, viz. Camelum Judaicum, ut asserunt Damir et Aben-bitar; ita Pœnos in Africa גמל *gamel* appellasse vel *gamalin*, unde facta sit vox, χαμαιλίων, Græco more inflexa.” (Boch.)

“Ar. الورق *alwark*, tam ad pecudes referatur, quam ad numos; Alcamus, *alwark* animal quodvis et opes ex camelis, et nummis et aliis;” and this is the word used by the Arabs in Acts, xvii. 16., where it is said, the purchase was made with money.

*Grea*, is a horse; and *grea-bal*, stamped or marked with a horse. It is very like in sound to the Chaldæan גרה *gera*, obolus, numus (Buxt. Plant.). *Greabal* is commonly translated a penny, and *leath-greabal* a halfpenny. *S'greabal*, three-pence; an annual tribute of three-pence, paid, at the command of the monarch, by the provincial kings of Ireland, to Saint Patrick (Keating, O'Brien, Shaw). The initial *s* stands for *si*; the Pers. سه *si*, or *seh*, that is, *three*.<sup>a</sup> From *gera* comes *gearrah*, a tax or tribute; *coimb-ghearra*, a share of the reckoning, vulgò, a shot (O'Brien).

*Gear-som*,

<sup>a</sup> *Si*, i. e. three, is now obsolete in Irish, yet is preserved in *si-tern*, a harp with three strings; in Hindoost. and Pers. *sitar*.

*Gear-som*, entrance-money, from the Ch. שומ *soum*, ponere pretium alicujus rei; Ar. كرو *gerau*, handels, earnest-money (Rich.).

The *sgreabal* is sometimes translated one penny, but evidently was three-pence. The *pifi-ri*, or royal penny, according to Cormac, weighed seven grains of wheat; *Pifiri*, i. e. *Crann leathan bis ac tomas, aen pingine, eadhon, seacht graine cruithneacda*. Then the *sgreabal*, being three-pence, weighed twenty-one grains; but the גרה *gera*, sedecim grana hordei pendebat—semper homo tertiet, i. e. in tres partes dividat obolos suos (Buxt.). *Pingine*, or *pinnine*, are the same word, signifying a penny. In the Hindoostanee, *penn* is a halfpenny, and *pukka pyssa* a penny. The Irish seldom write *nn*, preferring the *N gideal*, or *nasal N*, for the latter; and the moderns write *ng*,<sup>b</sup> as is evident in the word following.

FANG, FAING, an Irish coin, a thin coin of gold or silver, gold foil; *faing n'dearg oir*, a faing of red gold (O'Brien); *do bhearadha faing n'dearg oir don Easpog*, he gave a golden faing to the Bishop; (O'Clery). The Chinese have a coin named *Fang* and *Fuan*, which is the tenth of

<sup>b</sup> The *N gideal*, or *nasal N*, is well described by the word *gideal*, which signifies a reed; and the sound is compared to that made by the boys, by splitting a reed, or the stem of straw or wheat, and blowing through it. The Turks have the same name for the *nasal N*.

of an ounce (Bayer, Lex. Syr. p. 102.) ; it is not noticed if of gold or silver.

The Indians, says Sonnerat, have a small coin of gold and silver, named *Fanon*. Those of gold are very disagreeable ; they are so small, they are easily lost.\*

TOICE (*toikè*). What metal this was made of does not appear. In Hindoostan, *tuke* signifies money in general, as *toice* in Irish does. In some parts of India, *taakaa* is a name for a *rupee*, which signifies silver money.

The Irish names for money in general are, CEARB, CIM, CIOS (*kees*), CEPAR, PIOSA, MAL, ANA.—*Cearb* is the Ar. غَرْب *gherb*, silver ; *Cim* the Ar. سِمْ *seem*, silver ; *Cios* (*kees*) the Ar. كَيْسَه *keefeh*.—*Cim*, says Cormac, means silver. Agus don airgead do bhearta i cis d'fomharaibh atroille ainmnuighdha. *Cim din ainm cach ciosa o sin : Cepar do airgad ba hainm prius, dicitur in na Breathamb neimbe ; i. e. Cim is silver, in which money was paid formerly to pirates for redemption, but cepar was the original name of such payment in the Brehon laws. Here we have the Chaldæan כֶּפַר *cepar*, λυτρον, *lytron*, pecuniarum pretium redemptionis. Hence the mountain of *Cipur* in the county of Dublin, and the *Keper* in the county of Limerick, where ex-*

piation

\* I here return my thanks to my unknown correspondent in the East Indies, for explaining the *Fannon*, engraved in the corner of Pl. I. of my Prospectus. It is a *Fannon* of Pondicherry.

piation for sins was offered, i. e. redemption. *Cabar*, *seanean*, *Cabar*, a sacred bird (O'Clery), an old cock (Shaw); *gabbar*, a goat, a horse, a cock (O'Brien); all animals offered for the expiation of sins. "Causa autem cur *gallo* potius quam alio animante utantur, hæc est, quia vir Ebraicè גֶבֶר *geber* appellatur. Jam si *geber* peccaverit, *geber* etiam peccati pœnam sustinere debet. Quia verò gravior esset pœna, quam ut illam subire possent Judæi, gallum gallinaceum, qui Talmudicâ sive Babylonicâ dialecto גֶבֶר *geber* appellatur, &c." (Buxtorf). The Talmudists could give no better derivation.

PIOSA, money. *Pisi-ri*, i. e. *Crann leathan*,<sup>d</sup> the royal silver money (Cormac). Perf. پيشا *peisha*; Hindoost. *pyse*, money; Perf. پشيز *pe-shiz*, an obolus, or any small money. (Rich).

MAL, Arab. and Perf. مال *mal*, riches.

ANA, riches; Ar. عَيْن *Ain*.

LEATHAN, the pl. of *Lethe*, silver, money; Ar. لَاجِت *lejut*, silver.

The smallest of value with the Irish was the *Cinneog* (or the churn), a *farthing*; a piece certainly stamped with a churn upon it.

My reverend and learned friend, Mr. Roberts, supposes the CINNEOG to have been so called from *Cunobeline*. "Attached (says Mr. Roberts)

to

<sup>d</sup> Here we have *Crann*, substituted for *Ri*, a king, royal, قَارَن *karan*, lingua Chorosmia, imperator. قَارُون *karun* ille ob divitias in Oriente celebris, estque ille *Korah*, de quo Num. XVI. (Gol.)



to the Roman interests, he appears to have favoured their views, and to have imitated them. To this connection with the Romans he perhaps owed his knowledge of coining money; and to him the only coin, that has a name properly Welsh, owes its appellation; that is the *Ceiniog*, or *Denarius*, which, there is no great risque in saying, was originally called *Cunog*, and softened afterwards into *Ceiniog*. It is at least the only probable etymology of the name I can find. The word *Tascio*, on the reverse of his coins, seems to be *Gaelic* (Irish), or the dialect of the *Loegrians*, and to signify the mint or treasury; as, in Irish, the word *Taisgib* signifies hoarding; *Taisgiodan*, a storehouse of arms, &c., armarium. As *Cunobeline* was king of the *Iceni*,<sup>c</sup> the inference is, certainly, that their language was the *Gaelic*'' (Irish). (Roberts's Early History of the Britons, p. 109.) *Taisce* certainly signifies a hoard, and *Taisc-airm* an arsenal, but I don't see the application of the word to a mint or treasury. If it is not the name of the coiner, or of the place where it was coined, it may be translated *sic volo*; *Taisce*, vel *Toisce*, voluntas hominis; and this might refer to the value given it by royal edict. My Munster friends would not readily give up the *Cinneog* to the Welsh.

BES was another species of copper money. It signifies money in general, rent, tax, tribute.

P

REALI,

<sup>c</sup> See Note, p. 48 of this Number.

REALI, or sixpence, is Spanish. *Réal*, a royal, being a piece of money worth sixpence, or the eighth part of a piece of eight (Pineda, Span. Dict.).

TUISTIUN, TESTUNE, in Irish, a groat, or fourpence. *Testòn* is an Italian coin, in the Pope's dominions, worth about eighteen-pence sterling; it is also a Spanish coin, so called from *Testòn*, a head, the head of the Pope being stamped on it (Pineda).

From the preceding pages it is evident, that the ancient Irish had coined money; and, from the several Indian, Chaldaean, and Persian names for coins, it is as evident, they brought those names from the East. Such names tend to confirm their history.

It may be asked, where are the cumals, and greabals, and fannons? Are they ever dug up, or are they to be met with in any of the cabinets or museums?—In reply, I ask, where are the sheep and ox money of the Romans, that rich and powerful nation, who certainly transported many into the countries they conquered? They are not to be found; of the sheep money, not one—and of the ox money, but *one*.

That money passed by weight in Ireland is also evident. The *uinge-oir*, and *uinge-airgead*, the ounce of gold and silver, is frequently mentioned in history, as is the establishment of royal mints in several parts of the kingdom. The *Cios frón*, or nose tax, was an *uinge oir*, an ounce of gold,

to be paid yearly, by every house-keeper, into the Danish treasury. The Danes and Norwegians boast, in their annals, of the great quantity of gold carried out of this country in their frequent plunderings; and, in the cabinets of those nations, probably some Irish coins may be found.

An ounce of silver, stamped with a harp, from a die elegantly cut, was once brought to me by a merchant, Mr. O'Brien, who lived at the corner of Bridge-street. The house was pulled down, in order to be rebuilt, and under the old foundation this piece was found. It was oblong, and weighed exactly an ounce; it is probably in the family still. We had then no public Museum, no Numarium, as established of late years, by the Dublin Society, for the deposit of Irish antiquities.

Great numbers of Arabic coins, with inscriptions in *Cufic* characters, are to be met with in Ireland. An iron pot full was lately dug up in the county of Derry; two of them were presented to the Dublin Society.

A Cufick coin, found near Dublin, was engraved in the ORIENTAL COLLECTION, V. II. of Sir William Ouseley, and explained by Professor Tychsen in his *Introd. in Rem Numariam Muham*, p. 81., copied in the third volume of the Oriental Collection. The date 296 of the Hejra (A. D. 908), coined at Samarcand by Ahmed Ben Ismael, second prince of the Samanian dynasty.

Another

Another was found on the shores of the Baltic; it was dated in the year of the Hejra 180 (A. D. 796).

The Saracens became masters of Spain about the eighth century. It is probable these coins were introduced into this country by the intercourse of the Irish with Spain, and from Ireland to the Baltic by the plundering Danes and Norwegians.

END OF PART I.



## CORRIGENDA ET ADDENDA.

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- Page 28, line 6, *for* borcapoliatem, *read*, boreapoliatem.  
— 125, — 3 from bottom, *for* Kaman, *read*, Haman.  
— 170, — 12, *for* talky, *read*, talhy.  
— 171, at bottom, dele Note to p. 24.

The Arabic scholar will find a few medial letters used for finals, which changes not the orthography, and therefore not worth correcting.

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P. 5. Persæ vocant sacerdotes suos חֲבֵרִין *cha-barin* (Baal Aruch).

P. 35. The votary of Mithras was obliged to undergo a fiery trial, to pass seven times through the sacred fire, and each time to plunge himself into cold water. The number seven was deemed sacred over all the East. (Encycl. Brit. at Mysteries.)

P. 59. Add TARF, a tract, a coast; as *Clontarf*, near Dublin, recté *Cluain Tarf*. *Cluain*, a lawn, pasture, level ground (O'Brien); Ar. كَلْبِي *kelion*, pasture ground; Ar. طَارِف *tarf*, tractus, latus. (Gol.)

P. 171. The title of the book of Oghams is URAI CEANT NA NGOIS, translated, by O'Brien and Shaw, *the Primer of the Bards*. I think it should have been called the Grammatical Rules of the learned Scribes. “ Ut שוֹטְרִים *Soterim* bené  
noris,

noris, ipse vide Exod. V. 14, 15.; quanquam enim, v. 10, præcedant cum iis aliqui dicti נוגשי *Nogasi*, attamen hic soli Soterim. Populi percutiuntur ob pensum infectum, folique ad regem queruntur; erant ergo hi delegati è populo suo; illi verò *Nogashim* sumpti ex Ægyptiis, ac pro imperio dirigentes opus. Unde et ipsi *Nogashim* priores nominantur; V. 6, 10. Dicuntur quoque *soterim* quidam è Levitis super Levitas delegati; 1 Chron. xxiii. 4. ubi cum iudicibus conjunguntur, et interim tacetur utrum sint ipsi iudices, an diversi ab iis.—*Non possum aspernari quod LXX. reddunt* γραμματισ-αγωγεις. Certè שטר *ster*, vel *soter* Chaldaicè significat *litteras*, easque multiplices (unde *soterim*). Ut hinc commodè dici potuerit *ster* qui mandata iudicis *scripta* ad subditos defert, et obsequi imperat. Dubium tamen esse potest an scripturæ ars ætate captivitatis Egyptiacæ usitata esset." (Gussetius Comm. L. Hebr. p. 852.) See this subject discussed in the fifth volume of my Collectanea, p. 209.)

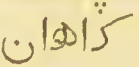
The LXX. have certainly properly translated נוגשי *nogasi*, by γραμματισ-αγωγεις, corresponding with the Irish *Ngois*, or *Nagois*. It is worthy of remark, that, in the word *Urai-ceacht*, the Hebrew and Chaldean *cheth* ח is substituted for *ch*, which shews that those characters were familiar to the writers of those days. The Punic and Estrangelo Aleph of the Chaldæans, frequently occur in ancient Irish MSS. See Collectanea, Vol. V. p. 90.

I have

I have barely touched on the *Cabiric* mysteries practised in Ireland, reserving them for a separate treatise. There are no books existing, in my opinion, in which they are so well explained, as in Irish manuscripts.

Herodotus asserts, that the obscene rites of the Cabiri were communicated, by the aboriginal *Pelasgi*, to the *Samothracians* and *Athenians* (L. II. C. 51.); and these *Pelasgi* were our *Aire-Coti*, or *Indo-Scythæ*.

We have also the testimony of Strabo, that these Cabiric rites originated with the *Colchi*, on the Phasis (Geogr. L. X. p. 472.), the original seat of our *Aire-Coti*. And we have the authority of *Dionysius*, Per. v. 565., and of *Artemidorus* (ap. Strabo, L. IV. p. 198.), that the Cabiric or *Samothracian* deities were established in *Britain*; introduced, without doubt, by our *Aire-Coti*, who possessed that island long prior to the arrival of the *Cymri*. We must not, therefore, be surprised to find the *Phallus* in Ireland. *Mysteria phallica mysteriis Cabiricis per omnem terrarum orbem sunt conjuncta*. (Faber on the Cabiri, Vol. I. p. 367.)

These mysteries went under the name of *Tailte*, or *Tilite*, in Irish, and *Tailteaghan*, i. e. tempora *Tailte*, like *Bliaghan*, a year, i. e. *Beli*, tempora. O. Perf.  *ghahan*, tempora. (Hyde, R. V. P. p. 164.)

TELETA, a religious ceremony (Apul. p. 394. Lat. ritus; Ainsworth, who derives it from τέλη, *mysteria*).

*mysteria*). Again, ΤΕΛΟΣ, *mysteria sacra arcana*; *maturitas virginis*, undè et *nuptiæ*; Hederic. Lex. Graec. But the Greek was borrowed of the Indo-Scythian *Tilete-aghan*, or *Tailtean*, that is, *tempora Tailte*, or the religious ceremonies of the sun. On this day the initiated were brought out of the *mithratic caves*, and were denominated *children of the sun and moon*. “*Tailtean*, a place in the county of Meath (says Seward), where the Druids sacrificed in honour of the marriage of the *Sun* and *Moon*, and *Heaven* and *Earth*, on the first of August, being the fifth revolution of the moon from the vernal equinox. At this time the States assembled, and young people were given in marriage, according to the custom of the *Eastern nations*. Games were also instituted (resembling the Olympic games of the Greeks) and held fifteen days before, and fifteen days after the first of August. This festival was frequently denominated *Lughaid Naoisfean*, or the matrimonial assembly.” (Topogr. of Ireland ad verb.)

The month of August was anciently named *Luch-aid*, or the festival of the sun; and the first of August still bears the name of *Luch-nasa*, or the anniversary of *Luc*, the sun; Chaldaean names, that will hereafter be explained, when treating of the Cabiric mysteries.



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CHAP. X.

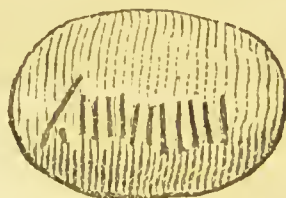
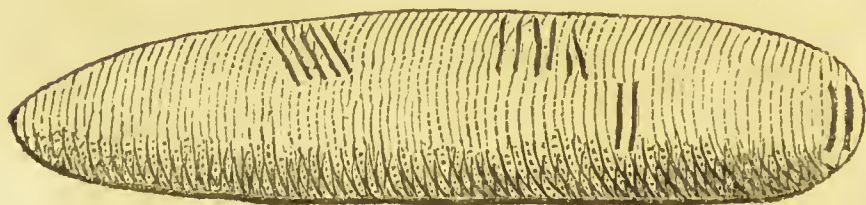
	Page
<i>Of the Dioscuri and Cabiri.—Cabiric orgia, invented by the Scythians of Colchis, ancestors of the Irish.—Cabiric orgia in Ireland, proved from Artemidorus and Dionysius Per.</i>	419
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OGHAM INSCRIPTIONS

CONTINUED.

PLATE V.

*Four Views of a Stone and Inscription on the Lands of  
Ballintagart, County of Kerry.*



Drawn by H. Pelham to a scale of one inch to a foot.



## CHAP. VI.

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### OGHAM INSCRIPTIONS

CONTINUED,

BY H. PELHAM, ESQ.

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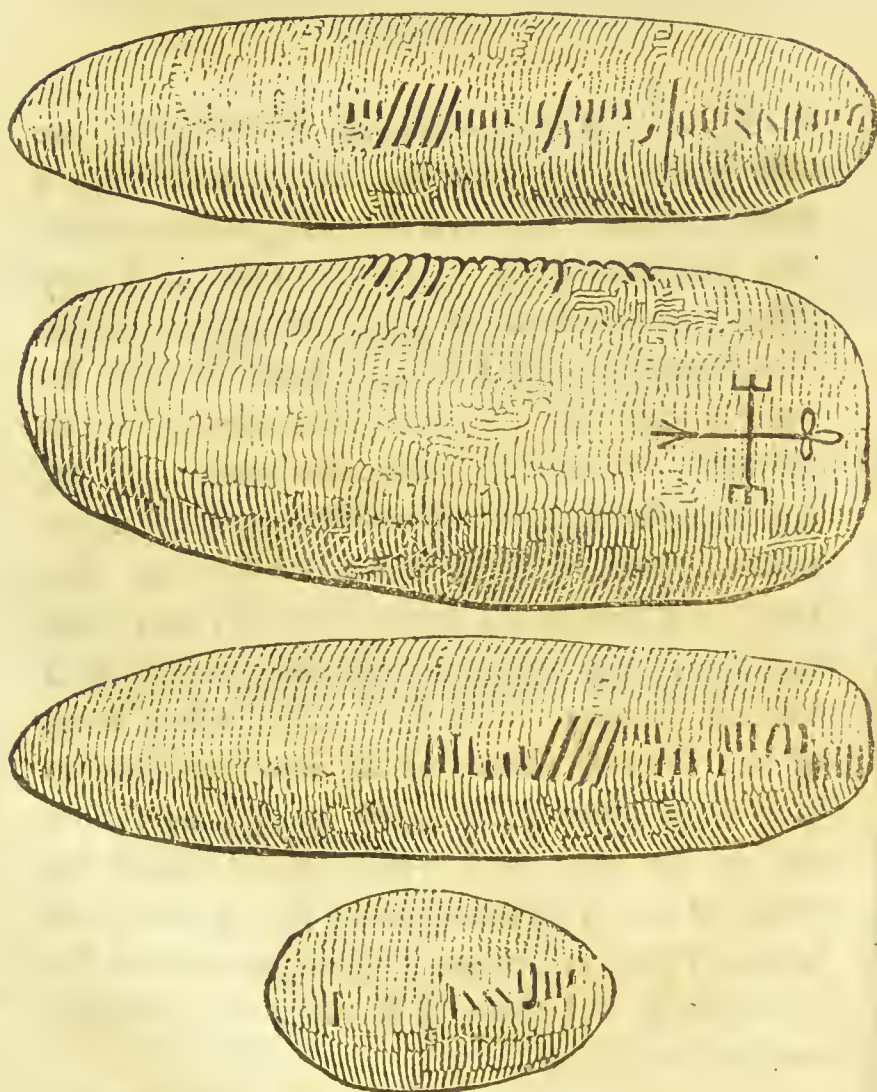
Pl. V. “ON the lands of Ballintagart, one mile to the east of Dingle, are the remains of a large tumulus, and several small graves round it. The tradition of the country is, that, at a very distant period back, a great battle was fought here, between the Irish and some of their invaders, and that the slain were buried in this tumulus. In the field, where this tumulus stands, are dispersed six loose stones with Ogham inscriptions. None of these stones are standing, for, being of a pebble like shape, but of a very large size, they have been rolled about the field as a trial of strength. The plate exhibits four views of one of these stones, which were necessary to give a full view of the whole inscription, as it is cut on the edge of the stone round almost the whole of it. This inscription is very perfect, and is copied with great care. The figure on the flat of the stone, I believe, is intended for a dagger, and not for a cross.

*Observation.*—See the cros explained at Pl. IX.

Pl. VI. contains four views of the second Ogham inscription at Ballintagart. This inscription is also very perfect, and very distinctly marked.

# PLATE VI.

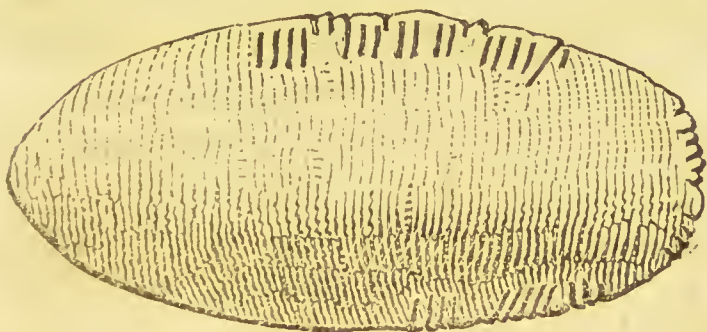
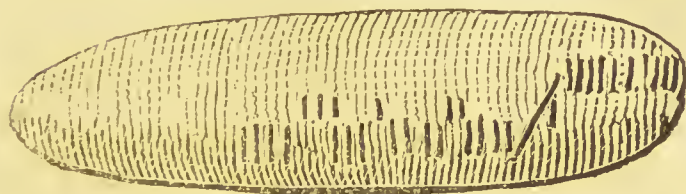
*Four Views of a second Stone and Inscription at Ballintagart.*



Drawn by H. Pelham to a scale of one inch to a foot.

PLATE VII.

*Four Views of a Third Stone and Inscription at  
Ballintagart.*



Drawn by H. Pelham on a scale of one inch to a foot.

Pl. VII. “ Contains four views of the third Ogham Inscription at Ballintagart. This is the most perfect and beautiful inscription I have seen. The stone is two feet ten inches in length, one foot three inches in breadth, and ten inches in thickness, so exquisitely formed, as to leave it quite doubtful whether it is the work of nature, or has been shaped by the hand of man; but not the smallest sign of a tool is to be found on it, except the inscription. It has every appearance of being a stone which the immense force of a rolling ocean has worked for a series of ages into its present shape, by a collision with other stones, of its own gigantic size, on some vast beach. This is so beautiful and so perfect a specimen of the Ogham, that I shall be tempted to send it to Dublin, if I find it will not hurt the feeling, or shock the superstition, of those in its neighbourhood.”

*Observation.*—I look on the figures in Pl. V. VI. and VII. to have been all Priapus's. *Ballintagart* signifies the Priapus of the priest, whose duty it was to offer sacrifices to *Aosar* (pronounced *Eesar*). “Les Indiens ont le Lingam qui ajoute encore quelque chose à l'infamie du Phallus des Egyptiens & des Grecs: ils adorent le faux dieu *Isur* sous cette figure monstrueuse & obscene, qu'ils exposent dans les temples, & qu'ils exposent en procession insultant d'une manière horrible à la pudeur & à la credulité de la populace.” (La Croze, p. 431.) See *Aosar* explained,



plained, p. 86. It is now translated GOD by the modern Irish lexiconists, but in Pagan mythology signified the SUN, as we shall prove in the chapter on Astronomy.

“After these (the shepherds),” says Manetho, “came another set of people, who were sojourners in Egypt in the reign of Amenophis. These chose themselves a leader; one who was a priest of *Heliopolis*, and whose name was *Osar-siph*; and, after he had lifted himself with this body of men, he changed his name to *Moses*.”

*Sab*, in Egyptian, signifies holy, sacred; in Irish *sob*; whence *Soibh-sgeul*, the sacred story, is the only name for the *Gospel*. *Aosar-sab*, the sacred or holy men of God, is therefore synonymous to *Sagart*, a priest; whence *Ball-na-tsagart*, pronounced *Tagart*; and hence, probably, *Osar-siph*.

## PLATE VIII.

*Pillar-Stone and Inscription, on the Lands of Ballintarman, County of Kerry.*



Pl. VIII. "On the lands of Ballintarman, nine miles east of Dingle, stands a large pillar stone, on which is cut a cross or a dagger, as in the drawing; and on the edge are several Ogham characters, which are carefully delineated,

neated, as they now appear. The stone is very much worn by time, and the rubbing of cattle, which may have defaced others, some very faint traces of which seem to appear, but too faint to be delineated."

*Observation.*—*Ballintarman* signifies the town or village of the sanctuary. *Tarman* is applied to such places of protection as belonged to the church; glebe land, which formerly protected and refuged people in this country. Hence it is used to mean protection. Ex. *Tighim fad tharman*, I come under your protection.

*Tarman* is composed of *Tair*, to live, to exist, and *man*, or *aman*, protection; Ar. امان *aman*, security, safety, protection. *Tarman* also signifies a boundary stone, marking the *man*, or *moun*, that is, district. Egyptian, *moun*, a district; whence *Tuath-muan*, or north district, now Thomond; *Oir-muan*, east district, now Ormond, as described in the Proem. Hebr. תאר *tar*, a boundary mark. Josh. xv. 9. The border was *tar*, marked out from the top of the hill unto the fountain. Ch. תאר *delineare*, *formare*.

## PLATE IX.

*Ogham Inscription on the lands of Ballyneanigh.*



A

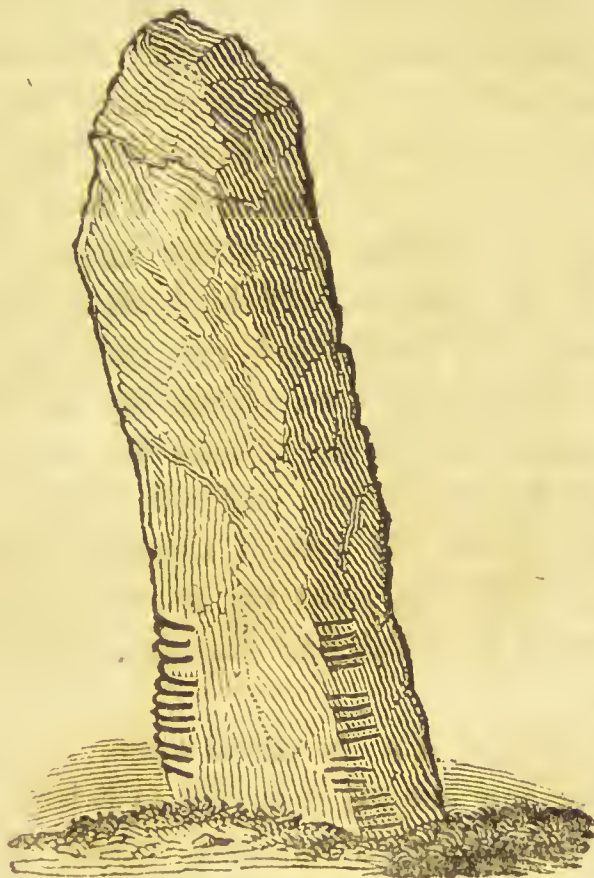
No. 4.





PLATE IX.

*Ogham Inscription on the lands of Ballyneanigh.*



B

No. 5.



Scale one inch to a foot.

Pl. IX. “ On the lands of Ballyneanigh, at the very bottom of Smerwick harbour, in the county of Kerry, are three inscribed stones, which, till within a very few years, were covered with an immense mass of sand, which, by a very violent storm, in one night was driven into the country, and left uncovered five inscribed stones, two of which have been lost, since I first saw them. The other three I have given drawings of. One has inscriptions on two of its edges, A, B.; two views of this stone are therefore given. A second has also two inscribed angles, which are both represented by one view. The characters cut on these stones are very perfect and distinct, having suffered nothing by weather. There are several characters buried under the sand. A third has something like a cross cut on it, which the drawing exactly represents.

Ballyneanigh, if a compound name, is a very descriptive one indeed, supposing O’Brien’s explanation of the several parts of it correct. *Baile*, a town or village; *nean*, a wave or billow; *igh*, a ring. For the lands, which bear that name, are washed by the waves of Smerwick harbour; and, within these three years, by the still further dispersion of the sand, the ruins of many very ancient habitations have been disclosed, which are formed of the roughest stones, placed together in the rudest manner; and amongst them is a very remarkable circle of stones, fifty feet in diameter.




diameter. This circle, or ring of stones, bears no resemblance to those circular monuments, which go under the name of druidical temples, for in this the stones are placed in contiguity. This ring of stones is not now more than fifty yards from the Ogham stones, and neither are more than twenty yards from the sea.”

*Observations.*—My ingenious friend probably wrote the name from the mouths of the country people. *Bally-na-aon-oighe*, and *Bally-na-Ion-igh*, will both sound like *Ballyneanigh*. The first will signify the town of one night, alluding to its discovery by a storm in one night; and the second will signify the town of the *Sun's cycle*. The circular monument was certainly an altar, and, by its construction, similar to that of *Carn-Bainn*, or the altar of the *Sun*, of which a plan and elevation are given at page 180.

In the fifth volume of the *Collectanea*, p. 176, I have shewn the origin of the *Cross* with the *Egyptians* and *Tibetans*. As many of my readers may not be in possession of that volume, we shall here make an extract. The Chaldæan mark, or numeral ten, was an equilateral triangle,  $\triangle$ , which was the symbol of *perfection* with the Egyptians, and so intended by the Chaldæans,<sup>a</sup> as from *ten* all nations begin a new reckoning, because it is the number of fingers on both hands, which

were

<sup>a</sup> Hence the triangle became the emblem of the Supreme Being with the Brahmins. (See *Timor*, p. 89.)

were the original instruments of numbering. Hence יד *iod*, is the hands and the number *ten*, as, from מנה *mana*, to number, or reckon, comes the Irish *main*, and the Latin *manus*, a hand.<sup>b</sup> “ Et digiti decem sunt nobis, quibus numeramus, et omnium summa numerorum, quæ non potest nisi in se replicari.” (Thomassinus, p. 553.) The Egyptians doubled the triangle thus, , and thus, ; whence the letter X, for *ten*, that is *perfection*, being the number of fingers on both hands; hence it stood for *ten* with the Egyptians, Chinese, Phoenicians, Romans, &c. The Mexicans use the same figure in their secular kalendars. The Tartars form it thus, , and call it *lama*, probably from *lamb*, in Irish, *the hands*; and it signified *perfection*. It is the name of the *high priest* with the *Tibetans*; whence, in Irish, *laam*, or *luam*, the head of the church, an abbot, &c. “ Ce qu’il y a de remarquable, c’est que le *grand prêtre* des *Tartares* porte le nom de *lama*, qui en langue *Tartare* signifie *la croix*; et les *Bogdoi* qui conquièrent la Chine en 1694, et qui sont soumis au *Dalaë-lama* dans les choses de la religion, ont toujours des *croix*, sur eux, qu’ils appellent aussi *lamas*.” (Voy. de la Chine par Avril. L. III. p. 194.) “ The ornaments on the palace of the *Dalaë-Lama* have crosses on them.” (Turner.) Hence, as before observed, p. 185, the vestment of

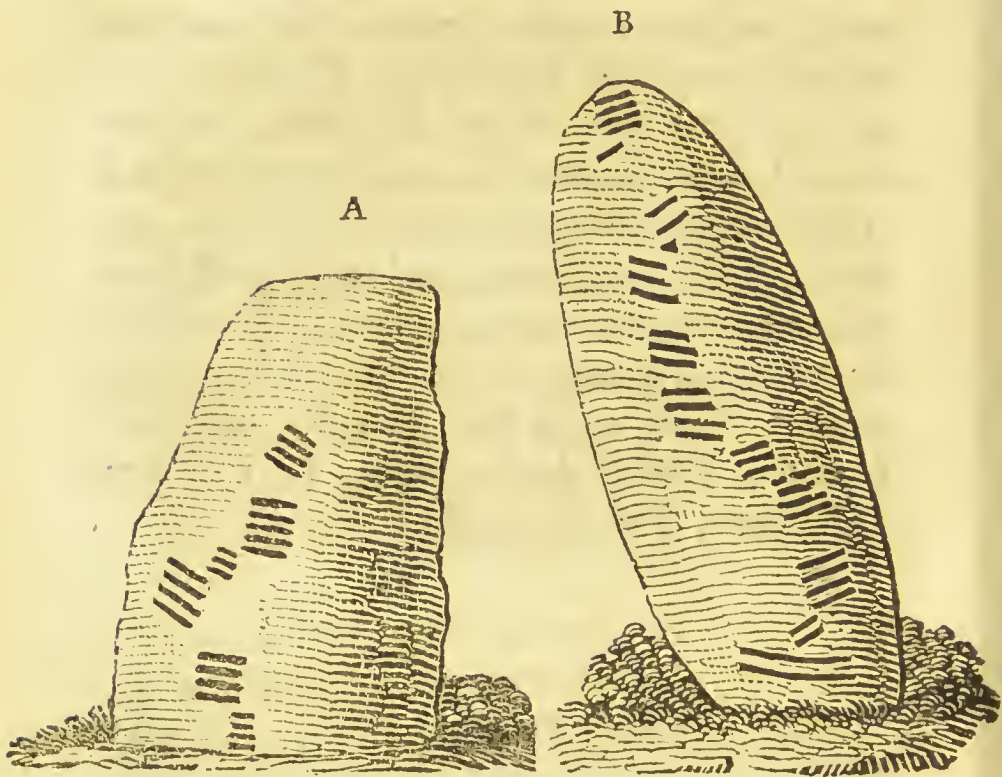
<sup>b</sup> Manus, a hand, a throw at dice; de cujus etymo nihil comper. (Ainsworth.)



of the priest of *Horus* is full of *crosses*. We even meet the *cross* on a *Phallus*. The Greeks used crosses on their coins, and as deities, emblems of the *deus regenerator*, or great prototype of *Bacchus*. “*Monetas Helenæ Augustæ et inventæ crucis antiquitus cufas præfens esse remedium adversus morbum comitiale.*” (T. Bosius, L. XV. c. 12.; and *Nenia Britannica*, by the learned and Reverend James Douglas, p. 68.) The Savages in America count also by tens, and the number *ten* is the number of perfection. “*Car le nombre de dix est chez eux le nombre de perfection, comme il étoit chez les Egyptiens, comme il est aujourd'hui chez les Chinois.*” (Lafitau, *Mœurs des Sauvages*, T. II.) See *Collectanea*, Vol. V. p. 180.

## PLATE X.

*Views of two Stones and Inscriptions on the lands of  
Ounagappul, County of Kerry.*



Drawn by H. Pelham, on the scale of one inch to a foot.

Pl. X. “ At Ounagappul, on the lands of Minard, five miles to the east of Dingle, there is a large tumulus, twenty-two feet square, on which are four stones, two with Ogham inscriptions, and two without. The stone, marked in the drawing with the letter A, is of the brown mountain kind, but in shape of the pebble, like some of those at Ballintagart, Pl. V. It is  
fixed

fixed in the earth, at the north-east angle of the tumulus; the characters are very distinctly marked on it, but I think my drawing does not contain the whole inscription, as some part appears to be under the earth. The stone, marked B, stands in the center of the eastern side of the tumulus. The characters on this stone are but indistinctly marked, but those I have given are certainly on the stone, and probably more are under ground."

*Observations.*—These are evidently Phalli, like those of Ballintagart. *Gopal-sama* is one of the brahminical names of the Phallus or Lingam. In the *Circar* that contains the pagodas, similar to the round towers of Ireland, (see preceding chapter,) at a place called *Ganjam*, is a pagoda to the Indian Priapus, their god *Gopal-sama*. "The obscene deity is represented, both in sculpture and painting, in the most filthy manner, and figures of males and females are represented in every variety of indecency. The same species of pagoda, the same disgusting sculpture, and the same reverence, is paid to *Gopal-sama* in places innumerable along this coast: he is often carried in procession, followed by troops of virgins and married women, who worship and kiss the insignia of the god to deprecate sterility." (Pennant's *Hindostan*, Vol. II. p. 128.)

PLATE XI.





Pl. XI. This stone lies on Cromwell's Rock, opposite the city of Waterford: it was so called from a tradition the people have, that Cromwell sat in a stone chair or seat there, during the siege of Waterford. It is about three feet in length, and one in breadth; the lines are not deep, and the inscription probably was larger. (Mr. Petre, junior.)

## PLATE XII.



Pl. XII. This stone stands near the church of Castle-dermot, on the north-east side. It is about two feet high, and perforated with a hole, through

through which you might thrust your arm. (See Pl. I.) It is at present almost covered with nettles, and serves as a head stone to some person who lies beneath. The inscription is probably buried in part. (W. Haliday del.)



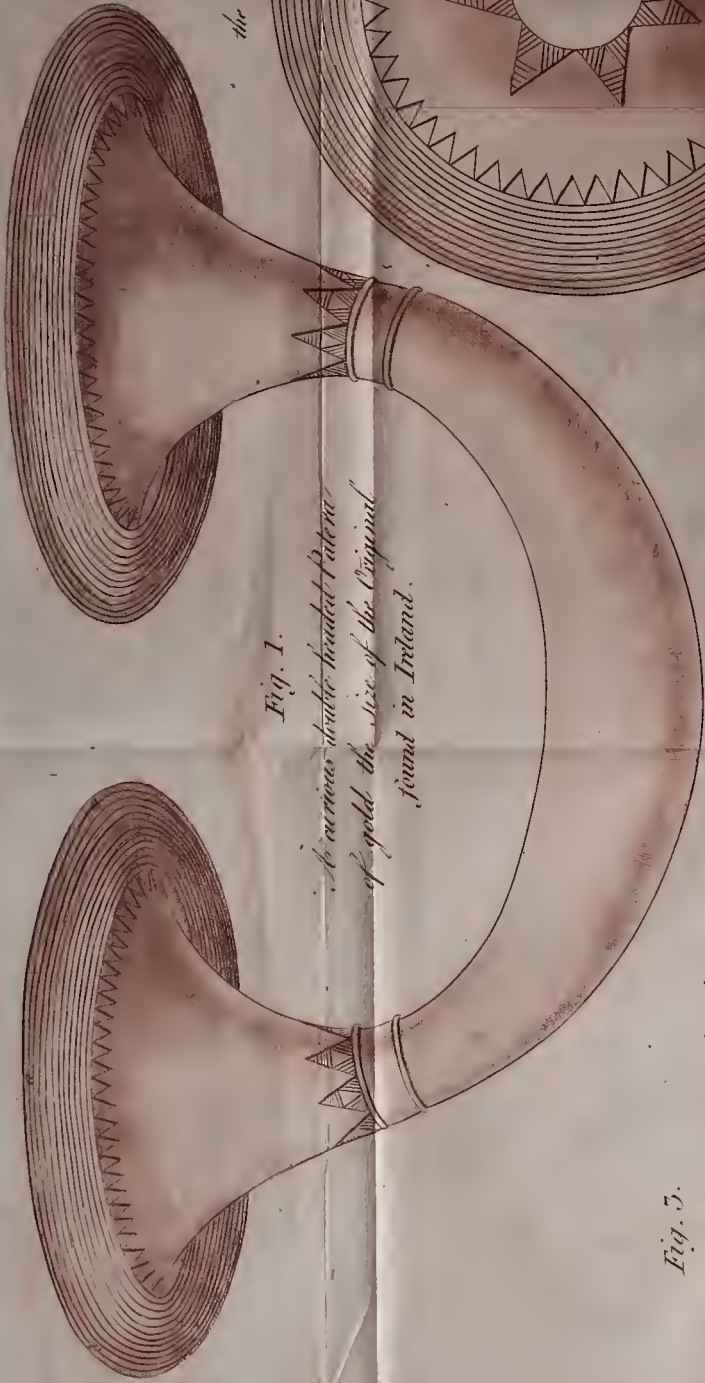


Fig. 1.  
*A pair of double-headed patera  
of gold the size of the original  
found in Ireland.*

Fig. 2.  
*the back of the Cup*



Fig. 3.





## CHAP. VII.

---

OF

## GOLDEN IMPLEMENTS,

AND

## ORNAMENTS OF GOLD AND SILVER,

FOUND IN

## IRELAND.

---

*Description of a curious golden double cupped Patera,  
dug up in the County of Galway. Pl. XIII.*

SEVERAL pateræ of this form have been dug up in Ireland; all were of gold, and of various dimensions. The drawing is of the size of the original, and is the largest I have seen. It was discovered by a peasant in the county of Galway, who brought it to Mr. Sylvester Nowlan, silversmith, in the town of Athlone, who declined the purchase, but made an accurate drawing of it, of which Pl. XIII. is a copy. It was sold to Mr. Cavanagh, goldsmith of Dublin, for fifty-two guineas, its weight, who soon after melted it.

Mr. Nowlan perceived the lips of the cups were folded down, as at *a*, and, by some fractures, discovered in the fold something representing a dried rush. Curiosity led him to raise up the folding,  
and

and he extracted a kind of coarse grass; one broke in pieces, the other was taken out complete, and is now in my possession, which I have no doubt is *Cusa* grass.

Sir W. Jones and Mr. Wilford inform us, that *Cusa* grass is of the genus named *Poa* by Linnæus: that the brahmins say this grass derived its sanctity and appellation from *Cush*,\* the progenitor of a great Indian family; and some say it grew round the body of *Cush* himself, or of his son *Cusicha*, when performing his *Tapasya*, or act of austere devotion.

In the Glossary of Cormac, who was converted by Patrick, and made archbishop of Cashel, (in which we find a number of names of the brahminical deities,) this grass is named *Cuise-cliu*, explained by *Cuise-leogh*, that is, the *cuisse* of the marsh, a name corresponding to the description of the *poa*, a meadow grass; for one species, which grows in marshes, the cattle will frequently go so deep as to endanger their lives.

The *Dedanite* colony that mixed with the Aire Coti, or Indo-Scythæ, on their return from the *Soor* or Indus, to Colchis or Scythia, were Chaldæans, according to Irish history, and drew their descent from *Cush*. (See my Vindication of Irish History, p. 154.) In this chronological table *Cush* is said to be the son of *Cham*, son of *Noah*, agreeable to Scripture; but the sons of *Chus* differ very much in name, yet the sixth is said to have been a mighty hunter.

Cush,

Cush	-	-	Cush
Seba	-	-	Fedel
Havila	-	-	Pelest
Sabtab	-	-	Ephice
Raamah	-	-	Uccat
Sabtecha	-	-	Sadhal
Nimrod	-	-	So-puirnach, or, the mighty hunter.

“Even as Nimrod, the mighty hunter before the Lord.” (Genes. ch. x.)

In the old Persian, پیرانه *piraneh* is a hunter. The word is now obsolete in the Irish language, and *Sealec* or *Sealg* is generally used, a word in common with the Irish and the Arabs. (See p. 25.)

As the Dedanite colony were Budhists, as has been repeatedly shewn in the course of this work; and as we are assured by *Mr. Langlés*, that *Budh* was the founder of *Sabiism*, and that *Brahma* only altered the dogmas, and appropriated to himself the ideas of *Budh*; and *Strabo* informs us, that the worship of the *Cabiri* began on the banks of the *Phasis* in *Colchis*, the original settlement of the *Aire Coti*, ancestors of the ancient Irish; I am of opinion, that the Brahmins received the superstition of the *Cusa* grafts from the *Aire Coti*, and also the names of many of their deities.

On

\* Hence we are able to explain the names *Dioscuroi*, *Telchines*, *Anactes*, &c., in the Irish, as in the Proem of this second part.

On the outside of the cups of the patera, were twelve indented circles, the lowest bordered with forty-eight pyramids or triangles, the marks of water and fire. The handle was fastened to the cups by seven large pyramids, each subdivided into four others, Fig. 1., representing also water and fire.

The twelve circles may have represented the twelve signs of the Zodiac and their spheres. The forty-eight pyramids correspond with the number of the old constellations; and the seven triangles of the handle to that of the planets.

These triangular signatures have been handed down to us from time immemorial, as the Rev. Mr. Maurice has shewn in the History of Hindostan, and at this day are the chemical marks for air, fire, earth, and water. See Fig. 3.

The ancient Persians sacrificed to the sun and moon; hence, I think, the double patera. In the ruins of Persepolis is a monument, supposed to be a tomb of one of the ancient Persian kings before Cyrus. He stands opposite to a blazing altar, and in one corner of the tablet is the sun, and in the other the moon. Thus described by Bardon, in his *Costume des anciens Peuples*, Vol. III. p. 119. Pl. 1. “Voici le monument le plus considérable que le tems nous ait conservé des ruines de Persepolis: c’est le tombeau d’un des premiers Rois de Perse, que des ecrivains croient antérieur au regne même de Cyrus. On voit dans la table, dont l’edifice est couronné, un  
souverain



fouverain priant devant l'autel du dieu Mithras, qu' environnent *le Soleil et la Lune.*"

On the staircase of Persepolis is a procession to sacrifice, in which one of the attendants carries *two* goblets, one in each hand, to make the libations, " Une espece de vieux Néocore, tenant en main *deux* gobelets pour faire les libations." (Bardon, p. 129.) I therefore make no doubt of this patera, probably invented by our Aire Coti, being used to perform the double oblation to the sun and moon at one time.

The Right Rev. Doctor Pocock presented one of these double headed pateræ to the Society of Antiquaries, London, with a memoir, in which he observes; " The form seems to promise much difficulty in ascertaining its use. Whether it be a species of fibula, or what else, I am utterly at a loss. Many such, diversified only by a few ornaments, have been found, from time to time, in different parts of Ireland. Mr. Simon, of Dublin, communicated to you drawings of several, which came to his knowledge; and Mr. Lethieullier, so far back as 1731, exhibited one, of the exact size and shape of mine, found that year in Scotland, *in an urn.* Mr. Simon, after describing those, of which he made drawings, and mentioning the places where several of them were found, and that he could receive no information of their use, concludes with giving it as his opinion, that they were used in *religious ceremonies* of the Irish Druids, or other priests, *but*  
not

*not as ornaments.* The places where they were found, in grounds that were formerly bogs, and which, before the rain and waters had subsided, were probably vallies, seem to point out that they were used by the *Pagan priests*; many of the ancient altars, or cromlech stones, that have been discovered in Ireland, being in vallies, near some rivulets, as well as on high grounds. Such is Mr. Simon's opinion.—The great similitude, observable between them, shews they served very similar purposes; their chief difference depending upon their size, and the wreathed or plain flexure of their bows; the size adding only to their value, not to their use. The largest, of which I now present a drawing, with the wreathed bow, weighed fifteen ounces; the small one, found with it, but one ounce four pennyweights. This last, instead of having its bulb, or cup, hollow like the others, is covered with a flat oval plate. These two were found in Galway. Others, mentioned by him, were found on the confines of Louth and Meath, in digging some reclaimed ground, that was formerly a bog. That in my possession, with the cups, is worth about fifteen pounds sterling. Mr. Lethieullier's, *found in an urn* in Scotland, was, I suppose, pretty nearly of the same value, they so exactly agree in all respects. They were all of fine gold, without alloy." (Archæologia, Vol. II.

The







The small one, with flat plates, was certainly a fibula; of which kind there are drawings in my *Collectanea*, N°. XIII. Vol. IV. and of several pateræ of various sizes.

The pagan Irish often sacrificed to the two great planets, the sun and moon, at the same time. On the first of August was the ceremony of the marriage of these planets, of which hereafter in this chapter. I suppose this double patera was used on that ceremony, and that Mr. Simon was perfectly right in assigning them to the use of religious rites, by the pagan priests of Ireland.

## DRESS, AND ORNAMENTS OF DRESS,

### OF THE ANCIENT IRISH.

IT is impossible at this distance of time to say with precision what was the dress of the *Aire Coti*, when they first took possession of these islands. That of the men was certainly very similar to that of the Highlanders at this day, short Persian breeches and the plaid. The latter I have proved, in a former part of this work, to have been the פלד *palad* of the Chaldæans,<sup>d</sup> mentioned in Nahum, translated by Gebelin, and the فلول *falut*, the parvum et angustum indumentum of the Arabs (Golius). They wore not only the *kelt* or short breeches, but also the pantaloon, named

<sup>d</sup> Vindication, p. 532.

named *briseah-searv* by the moderns. (*Searv-ruan*, i. e. *searv-sraoineadh*, i. e. *briseadh-searbh*, O'Clery) or the *searv-breeches*. Ovid says the Greeks had adopted the language and manners of the Getæ, that they wore skins of wild beasts, with Persian breeches.—“ I do not recollect any description of Persian breeches,” says the lively and ingenious Mrs. Guthrie,<sup>c</sup> “ but J. Pollux, professor of rhetoric at Athens, says, that the Scythians wore a kind of long pantaloon breeches, reaching to their ankles, called *Saravara* in *Scythia* and the *Taurida*: the very name that they still go by in the *Ukraine* and *Illyria*.”—Hence, probably, the *سروال* *farwal* of the Arabs.<sup>f</sup> Arabicè porro *bracca est سروال* *sirwal*; Talmudici scribunt *שירול* *sirwal*, quod Aruch, et Aquinas, et alii perperam *בית יד* *beth ied*, chirothecam interpretantur; id enim esse, quod diximus, patet ex usu Arabum. Ergo ex *שירול* *sirwal*, *סירוליין* *sir-walliin*, braccatos significat: unde Romanis, per metatthesin, *Silures*. Ii Phœnicum, qui in Britannia sedes fixerunt, vocati sunt *סירוליים*, ut a reliquis Phœnicibus hac appellatione distinguerentur, quomodo pars una Galliæ à braccarum usu braccata dicta est” (Boch. V. I. p. 651.) But we find a Persian word would have come much nearer to *Silures*, and that is *شلوار* *shulwar*, breeches, pantaloons; in Irish *suilmhear*, (*suilwear*), explained by O'Clery by *tōn*, the breech, the arse, translated

<sup>c</sup> Tour through the Taurida, p. 22.

<sup>f</sup> Richardson's English Arabic Dict. at *breeches*,

translated by O'Brien, a wave, mistaking tōn, the breech, for tonn, a wave, the sea.

Herodotus mentions a nation of Scythians, called *Agathyrsi*, who wore garments ornamented with gold and silver, another named *Melanchlæni*,<sup>2</sup> who dressed always in black. “I am in doubt, says our female traveller, whether in the *Turcomani*, of the deserts of the *Caspian*, we do not find another tribe of Scythians, the *Agathyrsi*, noted by the ancients for their attachment to dress, *ornamented with gold and silver*, so very different from the Nomade Scythians. These people were conquered by the *Calmucs*, and kept in a kind of servitude by them in the Caspian deserts, after being dispossessed of their ancient haunts on the *Mæotis*: but the departure for *China* of so large a part of the Calmuc or Mongul nation set them at liberty: and we see their ancient native taste for *gold and silver laced clothes* revive with their freedom, and distinguish them as much, in modern times, from the rest of the hordes, as the *Agathyrsi* were, in the days of Herodotus, by their raiment *flowered or laced with gold*. The *Melanchlæni*, who dressed always in black, whom I suspect to have been a colony of *Jews*, by this characteristic mark, not applicable to any other people round the Euxine, I shall afterwards have occasion to shew, that this industrious commercial  
people

<sup>2</sup> *Mailin-chaile*, in Irish, a black cloak. *Failin* is *mailin*, mantle and cloak.

people had found their way, at a very early period, to this very country, as well as to the ancient kingdom of *Colchis* in the neighbourhood."

We must follow this entertaining traveller a few lines further. "The father of history," says she, "likewise mentions the tombs of the Scythian kings, at a place called *Gerrhe*, where the Dnieper begins to be navigable, and gives us a curious account of the ceremonies practised at their funerals: such as that their corpses were embalmed, their favourite concubine, with a head cook, groom, footman, and messenger interred with their sovereign."

The Irish word for a grave, vault, or cave, is *gaireab*, (O'Brien, Shaw,) vulgarly pronounced *garry* and *goury*, as will be explained in the next chapter on the *Carn-gaireab*, which is certainly the *Gerrhe* of Herodotus.

Whoever has travelled in Spain, and in the south and west parts of Ireland, must have met with the black *Melanchlæni*, while the women were decorated with silver lace. I have seen a female peasant, in her holyday dress, with three rows of silver lace round her petticoat. And as to the cruel custom of burying the concubine and servants with the master, our Indo-Scythæ dropped that custom, as soon as they became *Budhists*. Budh put an end to the human sacrifice, as has been repeatedly shewn in the course of this work. I mean to confine my observations to the ornaments of the female dress chiefly.

Sir



Sir James Ware, in his *Antiquities of Ireland*, observes, “that he had met with but very slender accounts in his reading, concerning the *ornaments* in use among the ancient Irish: he observes, that some of their kings wore a crown of gold, and Nennius gives an account, that their kings hung pearls in their ears. Of the golden chain, which Dermot Mac Cerbail, king of Ireland, used to wear about his neck, see the writer of the life of St. Brendan. That their great men also, in ancient times, wore rings of gold on their fingers, is a matter beyond dispute.”

Since the period in which Sir James wrote, many ornaments of gold and silver have been dug up in the bogs, that may lead to a certain knowledge of those formerly in use, such as buckles, fibulæ, clasps, frontlets, bracelets, &c. If none of these had been found, the oriental names of such ornaments, still existing in the Irish language, are certain proofs of the use of them in ancient times. But if he had consulted the English historian, *Speede*, who published his *Itinerary* in the beginning of the 17th century, he would have gained much information; for that author informs us, “that in his time the Irish women wore their hair plaited in a curious manner,<sup>h</sup> hanging down their backs and shoulders from under *folden wreaths*

<sup>h</sup> Plaited hair was common to the women of the East. Montfaucon, *Suppl.* V. II. mentions an Isis with plaited hair. The Persian ladies wore the hair plaited also, as we shall shew hereafter.

*wreaths of fine linen*, rolled about their heads, rather loading the wearer than delighting the beholder; for as the one was most seemly, so the other was unsightly: their necks were hung with *chains* and *carkenets*, their arms wreathed with *many bracelets*, and over their side garments the *shagge rugge mantle*, purfled with a deep fringe of divers colours."

If such was the attire of a female peasant in Speede's time, we may readily judge what that of a woman of quality was, in more ancient times.

About the same time the English ladies wore the golden chain and carkenet, the carkenet, I suppose, of Speede. In the eleventh or twelfth of Elizabeth, Massenger published his *City Madam*, in which Luke says to his sister, who is wife to a wealthy merchant,

——— " You wore  
 Sattin on solemn days, a chain of gold,  
 A velvet hood, rich borders—and sometimes  
 A dainty minever cap—a silver pin,  
 Headed with a pearl, worth three pence: and thus far  
 You were privileg'd; no man envied it,  
 It being for the city's honour, that  
 There should be a distinction made between  
 The wife of a patrician and a plebeian."

But, continues he, ever since your husband was knighted, the case was entirely altered;

" The reverend hood cut off—your *borrowed* hair,  
 Powdered and curl'd, was by your dresser's art  
 Formed like a coronet, hang'd with diamonds

And

And nicest orient pearls.—Your caskenets  
That did adorn your neck, of equal value;  
Your Hungerland bands, and Spanish quellio ruffs:  
Great lords and ladies feasted to survey  
Embroider'd petticoats.”

Here is no mention of turban or bracelets, or of plaited hair hanging down on the back and shoulders. These were oriental ornaments, as we shall find hereafter.

The Irish mantle was of two sorts, the *Cuid* or *Chuid-arun*, and the *Buriud*, or *Falliun*. The *Cuid-arun* had a hood or cap to it; this was certainly the *Stola Babylonica*, the *Choud* or *Choud-Choud* of Ezekiel; *i. e.* the shawls of the East, which covered head and shoulders, under the appellation of *Choud-Choud* (Volney).

The long mantle, *Buriud*, or *Falliun*, or *Mai-lion*, with a *druineach*, or fringe of divers colours, was the *بريد* *burid* of the Persians, a striped kind of garment of two colours (Richardson); and the *אפיליון* *aphilion*, the *pallium* or *toga* of the Babylonians (Buxtorf), with the Persian *درنوك* *drunuk*, or *durnuk*, or fringe.

The whole, being of woollen manufacture, went under the name of *Casag*; *i. e.* Ar. *خسبي* *Khassê*, a woollen garment (Richardson).

In fine, every part of the Irish dress was the same, in form and name, as with the Persians, Arabs, and Chaldæans.

There is not a more difficult subject to write on, than the ancient dresses of every nation. In

most of the oriental dialects, there is no distinction between cloth, or silk and apparel. It is the same in Irish.

*Eadach*, *aodach*, *eideah*, signifies cloth, apparel, raiment, armour. It is the אדרה *edara* of the Chaldæans, *togæ* nomen; Ch. עטה *ete*, to cloath; Ar. ادراس *idras*, a worn garment; ادرع *adra*, coats of mail, cuirasses of iron or of leather, *women's shifts* (R.). Perf. ادرار *idrar*, cloth. The Irish rejected the R.

Ir. *Séol* (*Sheól*) signifies linen cloth, silk (hence it implies the sail of a ship), a veil. It is the same in Persian; شال *Shaul*, cloth, a shawl made of silk, a woollen garment, &c.

But, in Irish, the word *eideah*, or *eadah*, is sometimes joined with some other expressing the use; as *eideah cearta*, *ccairdain*, or *gairdain*, bracelets; literally, the clothing of the wrist, or *small part of the arm*. (Perf. خرد *Khurdè*, small; *Khurdeha*, and *Khourdè dust*, the wrist.) *Eideah-uchd*, a breast-plate; *eideah-muineal*, a gorget; *eideah-dröma*, a back-piece; *eideah-calpa*, greaves.

In like manner *Culaidh* is translated, a suit of clothes; but we find the word in Arabic, خلعة *Khulaat*, signifies a robe of honour, invested with a royal robe.

The commentators on the Bible, and all the Hebrew lexiconists, are as much at a loss to explain the ornaments of the Jewish women, as Sir J. Ware was those of the Irish women.

There



There is one word in the Irish, Chaldee, and Hebrew, the derivation of which has puzzled the lexiconists of the three languages; and that is, in Irish, *Séad*; in Hebrew and Chaldee, טַעַץ *Saad*, signifying a jewel. Taylor observes, in his Concordance, “that we understand so little of the dress and ornaments of the Hebrews, that, he believes, no certain account can be given of the sense of *Saad*, nor of its connection with the root טַעַץ *Saad*, i. e. gradi, progredi, incedere, procedere.”

Now this is the very sense of *Séad* in Irish; viz. a way, a road, a marching. It signifies also a jewel, a precious stone, a favour, worldly substance, Ex. gr. *Di bhfu for séada fantach*, non erat cupida rerum temporalium. (O’Brien, from Brogan in Vit. Brigid.) This appears to me a wrong translation, and the true meaning is, that Brigid was not covetous of *jewels or ornaments*.

Parkhurst gives a strange explanation of the Hebrew word. “It signifies,” says he, “to go, to proceed, to march, to move in a pompous, stately manner. As a noun fem. plur. it occurs in Isaiah, iii. 20. As these are mentioned among the parts of the *head-dress*, I suspect them to be some kind of ornaments worn on the head, designed, by their waving motion, to add a grace and dignity to their station, perhaps not unlike what the Turkish women still use; who, we are told, to give their stature the best advantage, instead of a turban, wear a *bonnet* of pasteboard,

covered with cloth of gold, or some handsome stuff. As a noun, it means some kind of *bracelet*; so called, perhaps, from being loose and moveable, in which it is distinguished from צמיד.

Bate is full as wide from the derivation. צעדה *Saada*, "some ornament worn on the arm. It is mentioned, among other ornaments worn by women, as an ornament of the legs. The *asaada* was worn on the arm, and the plural *he-saadoth* might be so too, for ought that appears to the contrary; and might be named, from the work of this ornament, a sort of *spring-work*, as the word is used for a tree spreading against the wall."

"And I took the crown from his head, and the *saada* from his arm, and have brought them unto my Lord." (2 Sam. i. 10.) Here the word evidently means a bracelet.

In the Chaldee, צעדה *saada* (Numbers, xxxi. 50.), is turned by שרין *shirin*, i. e. chains. שירי *catena pedum*. (Buxtorf.)

*Sead*, in Irish, literally means a brilliant, a jewel, a precious stone, and, metaphorically, any ornament worn by the nobles, any thing sumptuous and grand. Hence *Séad-cha*, a treasury; *Séad-comhartha*, a triumphant arch, literally the sign or signature of riches and finery; *Muin-sead*, a collar,

צמיד *Tzamid*, copulatus, conjunctus, item Armilla (Num. xxxi. 50.); jewels of gold. *Samid*, rings, ear-rings, and tablets.

a collar, a necklace; *Séad bragbad*, a necklace; *Cluais Séad*, an ear-ring. But the origin of the word in Irish, Hebrew, and Chaldee, as a jewel or precious stone, I think, derives from *سعيد Saaid*, a place on the banks of the Nile, where are mines of *emeralds and precious stones*. (Ebn Haukel.) Hence the Persian name of the monarch *Giamshid*, or *Jamshid*, or rather *Gjem Shid*, his name being *Gjem*, to which *Shid* was added as a surname. *Shid*, in the Persian language, signifying brilliant, and, metaphorically, the sun; viz. *شید Sheid*, the sun; *خرشید Khur-sheid*, the same. It was said that the eyes of *Gjem-shid* had such a *lustre*, that none could look on him.

The Irish word *Greith* is of like import, signifying a jewel, a precious stone, and is applied to all ornaments of dress. It is derived from *geart*, whiteness, brilliancy; hence it signifies milk, from the Arabic *غرة ghret*, or *gheret*, whiteness, brightness, an ornament, Aurora, a white star in the forehead of a horse; and hence, in Arabic and Irish, *Grioth*, the sun in its meridian splendor.

The Aire Coti were situated on the *Phasis*, the banks of which, as well as the hills of Colchis, abounded in precious stones. “Atque ita latissimum Scythiæ spatium Colchis tribuat, sic ut dicamus in ea aurum præstantissimum, et *smaragdos* et *crystallos* inveniri, quandoquidem generatim de Scythia (cujus pars est Colchis), affirmant veteres, et aurum et reliqua Mosis memo-

rata ibi reperiri, et optimæ quidem notæ fuisse.”  
(Relandus.)

To this let us add, that the Greek historians all agree, that gold was first wrought by *Indus*, a king of *Scythia* ; and we need not be surprisèd, that their descendants brought that art with them to Ireland.



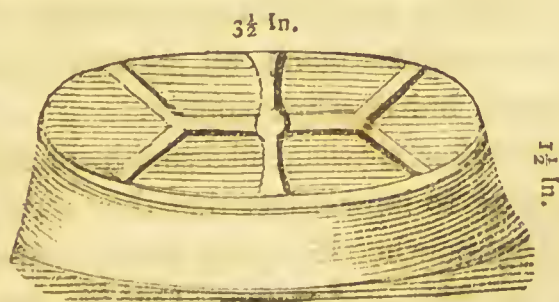
## BRACELETS AND ANKLETS.

In the year 1802, a peasant brought to Dublin ten golden bracelets, and a number of silver anklets, with some ingots of silver, to be sold. He said he had found them in the province of Connaught, but declined naming the spot, fearing the landlord would claim the royalty. He said also that he had found a golden crown, which he would dispose of at another time.

The bracelets are of pure gold, and are at this present time (August 1804) in the possession of Mr. Delandre, goldsmith, in Skinner-row, Dublin, having purchased them for 700*l.* and upwards.

The ingots of silver are in the following shape.

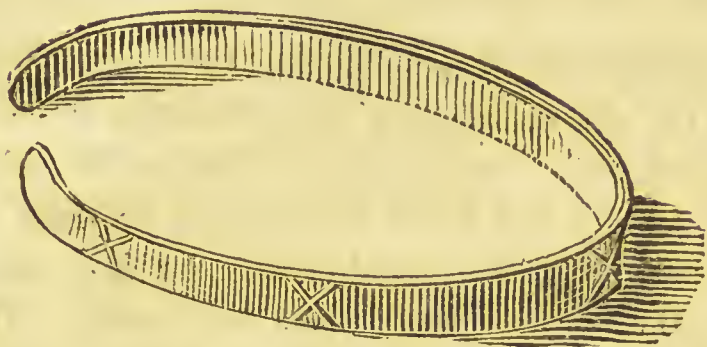
*Fig. 1.*



The anklets or periscelides are of silver. See the second figure.

*Fig.*

Fig. 2.



Anklets of the same kind were dug up, some years ago, in the bog of Cullen, in the county of Tipperary, and were in the possession of the Rev. Mr. Armstrong of Tipperary.

Doubts arose in the minds of the public, if these gold bracelets were of Irish workmanship. Some were of opinion that they were part of the plunder of *Seringapatam*, brought over by some private soldier, and sold as Irish. Every gentleman in Dublin, who had been in India, was invited to examine them; all agreed that they were not of Indian workmanship.

Mr. Sylvester Nowlan, silversmith, of Athlone, called on me to inform me, that they were found in the neighbourhood of that town, and offered to him for sale, as dug up. On his return to Athlone, I was favoured with a letter from him, to assure me that they were found within less than two miles of Athlone; that they were dug

up

up singly, one by one; and the anklets, and ingots of silver, a few yards distant from the bracelets. Near the place was a cave made by art, which Mr. Nowlan had inspected; it consisted of several chambers, thirty feet by six, and high enough for a man to walk upright in; he had been in three of them, and discovered there were more, but the earth had fallen in, and prevented further research.

It had been reported, that they had been found on the estate of Colonel *Handcock*, of Willbrook, near Athlone, to whom I applied for information. This gentleman politely answered me, that he had endeavoured to obtain information of the exact spot to no purpose. The man that found them will under no inducement discover where he found them; but every person in that neighbourhood is of opinion, as well as himself, that it was in an island in the Shannon, called Hare island, formerly the island of Inchiquin, his property; in which there is an old church, and the remains of a pagan altar.

I am inclined to think they were found in the Mithratic cave, mentioned by Mr. Nowlan. The principal hordes of treasure, both in bullion and coined money among the Greeks, we know to have been in their temples, which were crowded with presents of immense value, brought by superstition from every part of Greece: the temples were considered as national banks, and the priests officiated as bankers. It was the same with the  
Jews,

Jews, and is still practised by the Indians. (See Maurice's Ind. Antiq. V. VII.)

Of four of the bracelets I made accurate drawings, as represented in Pl. XV. and XVI. and under each is the ornament of the opposite side.

The weight of each bracelet is great. Fig. 1. weighs 28 oz. 4 dwt. 0 gr.—Fig. 2. weighs 17 oz. 0 dwt. 6 gr.—Fig. 3. weighs 13 oz. 16 dwt. 10 gr.—Fig. 4. weighs 33 oz. 16 dwt. 0 gr.—Fig. 5. which is very similar to Fig. 4. weighs but 3 oz. 0 dwt. 12 gr.

The Jewish bracelets were heavier than Fig. 5. but nothing equal to the weight of Fig. 1, 2, 3, as we learn from Scripture.—“Rebecca received, on her marriage with Isaac, a golden ear-ring of half a *shekel* weight, and two bracelets for her hands of ten *shekels* weight of gold; and the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebecca;” Gen. xxiv. 2. Ten *shekels*, according to Arbuthnot, would be about 4 oz. 11 dwt. 1 gr.

A drawing of an armilla, found in Ireland, Fig. 5.) was laid before the Society of Antiquaries, London, by Bishop Pocock, in 1772. The great similarity between it and Fig. 4, proves those found near Athlone to have been of Irish workmanship. The Bishop describes it to have been of an oval form, as all those bought by Mr. Delandre are. One of the sides is described to have been bruised and indented in several places, as if it had suffered from a *shean* worn on the



Fig. 1.



Fig. 2.



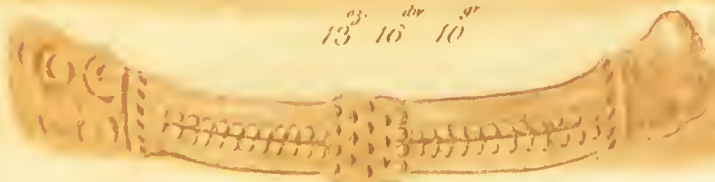


*Fig. 4.*

$$33^{\text{oz}} \cdot 16^{\text{dr}} \cdot 0^{\text{gr}}$$


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*Fig. 3.*

$$13^{\text{oz}} \cdot 16^{\text{dr}} \cdot 10^{\text{gr}}$$








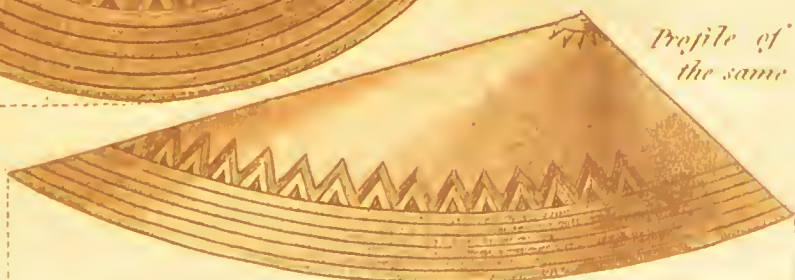
3<sup>oz</sup> 0<sup>dr</sup> 12<sup>gr</sup>

Fig. 6.



A Gold Ornament  
found in the bag of 'Cotton'  
in the Co. of Tipperary in Ireland.

Profile of  
the same



4 Inches  $\frac{1}{8}$

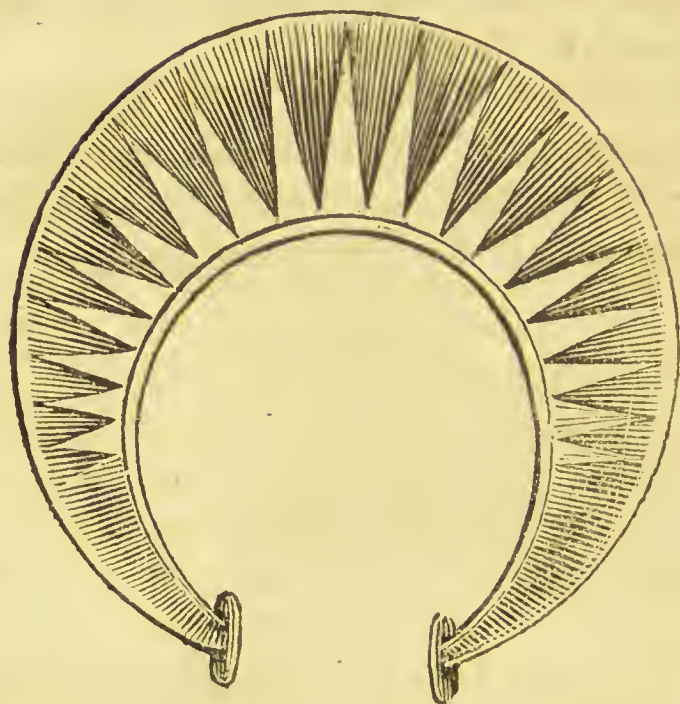


the breast, or from the pommel of a sword: it measured about one inch and three quarters high, its longest diameter within three inches and an half, its shortest two and three quarters." (*Archæologia*, V. II.) These dimensions agree perfectly with Mr. Delandre's.

That the cross, in the front of Fig. 1. may not denote the work to have been made since Christianity, I beg leave to refer the reader to the observation on Pl. IX, Ogham inscriptions.

## THE AISION.

PLATE XVII. Fig. 6.



The *Aision*, *Blath-coroin*, diadem, or frontlet of gold, of the Irish ladies, are frequently dug up. One was found in the banks of the canal, and brought to me for sale, while writing this essay.

They are of various sizes, from 7 inches diameter to 9 or ten, the outer circle, and variously ornamented. See Pl. XVII. Fig. 6.

In 1772, Bishop Pocock presented a drawing of one of these *Aisions* to the Society of Antiquaries of London, with the following description.

“ A flat



“ A flat piece of gold, of a lunular or crescent-like form. It is ornamented round the borders, and at the extremities, with a kind of chequer work, executed by punching.

“ The plate, though of so extended a depth and size, weighs but 1 oz. 17 dwt. Many such have been found in Ireland; and among these some are flat and plain, others ornamented, as this before you, but crimped or folded like a fan.

“ From the account given me of one lately discovered, I am inclined to think, that my own, and others I have seen, are imperfect. For, as many of these have the extremities quite broken off, there can be no doubt that they are imperfect; and others again terminate in a fine point, as mine does; yet the one I allude to, which has lately been discovered, has its extremities terminated by two flat circular plates, about the size of an half guinea. This weighs but 1 oz. 6 dwt.

“ I find persons much divided in opinion concerning their use, and equally at a loss to assign any certain period for their introduction or discontinuance. Some suppose them to have been used as *Nimbi* or glories round the heads of saints; but a little attention to their form will shew their unaptness for such a purpose. Others think them to have been portions of royal diadems: two of which, one placed before and one behind, composed the Irish crown. Of this opinion was the late Mr. Simon, who communicated

to you a drawing of one of those plates a few years ago; and this opinion he founded upon a conceived similitude, supposed to exist between the projecting rays seen on the obverse of the coins of some Irish princes, such as Sithric, Ethelred, &c. and those plates, when in their folded or crimped state. Some judge them to be the *Asion* or *Afn* (from the Irish Asian plates) worn by the queens of that country instead of a *diadem*. The Lord Chancellor Newport, from whose plate Mr. Simon's drawing was made, thought them to have been a kind of *breast-plate*, worn by order of one of the Kings of Ireland, to distinguish the nobles from the common people. That the Irish gentry or officers may have customarily worn plates of gold on some parts of their bodies, as badges of distinction, is no way improbable. For in Camden (Vol. II. p. 1411, 1412) mention is made of two, not many years ago dug up at *Ballyshannon*, which lies south of *Donegall*, discovered by a method very remarkable, of which he gives the following account. "The Lord Bishop of Derry happening to be at dinner, there came an Irish harper, and sung an old song to his harp. His Lordship, not understanding Irish, was at a loss to know what the song meant. But the herdsman being called in, they found by him the substance of it to be this: that in such a place, naming the very spot, a man of gigantic stature lay buried, and that over his breast and back were plates of pure gold, &c. &c. The place  
was

was so exactly described, that two persons there present were tempted to go in quest of the golden prize, which the harper's song had pointed out to them. After they had dug for some time, they found two thin plates of gold, exactly of the form and bigness of the following cut, &c.



“ This passage is the more remarkable, because it comes pretty near the manner of discovering King *Arthur's* dead body, by the direction of a British bard. The two holes in the middle of this seem to be for the more convenient tying it to the arm, or some part of the body.” (Camden.)

‘ And

‘ And Mr. Lethieullier exhibited to the Society a plate of gold, found under ground near *Baltimore*, in Ireland, extremely similar to that discovered from the notice of the Irish bard’s song. Nor does it seem that the wearing such plates was peculiar to the Irish; for *Strahlenberg* informs us, that round plates, or instruments of gold, or other metal, were worn by the *Tartarian* generals on several parts of the body; one on the breast, one on the back, and one on each shoulder.” (Pocock, *Archæologia*, Vol. II.)

The *Aision*, or *Oision*, was the frontlet of the ladies of quality; the *diadem*, as O’Brien and Shaw properly translate the word, in the shape of an half-moon, with flat buttons at the extremities, to be tied on the hinder part of the head, behind the ears. They appear to have been of *Chaldaean* origin. *Telblebius* has minutely described them under the Chaldee word *חֹזַת* *boza*, amuletum, figuram argenteam, cujus fabrica rotunda instar Lunæ (nisi quod pars circuli vacua), ad modum soleæ ferreæ quâ calcantur equi—like a horse-shoe. *Telblebius* may have mistaken them for amulets, from the Arabic *عَازِت* *azat*, an amulet, a charm against forceries. Gori, in his *Etruscan Antiquities*, explains *Aision* to be *Corona*. “Aurea nobiliores defuncti ornabantur;” which, without doubt, was the diadem of the nobles when living. They were worn by the Persian and Scythian ladies. Pl. XVIII. is copied from the *Costume des Perses*, in *Monf. Bardon’s Costume*



*Costume des anciens Peuples (C. Des Scythes, &c.),* Vol. III. Here we see the plaited hair hanging down the back and shoulders, from under the *Tiara* or *Aifion*, and folden wreaths of fine linen, as described by Speede, in the costume of the Irish women, and the necklace and chain. In the same author may be found the Phrygian military cap, common to the Persians, worn by the Irish soldiers on the arrival of the English.

In N°. XIII. of my Collectanea, I have given a plate of the *Aifion* or *Lunette*, with buttons for the head, and of the *Lunette* for religious ceremonies, named *Cead Rai Rè*, or the first quarter of the moon.

The *Aifion* is represented in Montfaucon, on the head of the great sphinx of the Egyptian pyramids; another broken on an Egyptian head, Vol. III. Pl. 14. A perfect one may be seen in the same author, and similar to the figure here given, on the bust of the apotheosis of the emperor Claudius, drawn from a Roman marble. See Collectanea, N°. XIII.

*Lunette found at Headford, 1802.*

A hollow Lunette of gold, in form and size of the following drawing, was dug up at Headford in 1802. These were probably suspended in different places, and wove by the coëssure into the plaited hair.



But we need not the real ornaments to assure us, that the ancient Irish ladies were dressed after the eastern manner. Every word belonging to their dress is either Chaldee, Arabic, or Persian, which could not possibly have been the case, if the old Irish had arrived here clad in skins of beasts, as an ignorant antiquary has attempted to make us believe. Ex. gratia.

*Combartha*, an ornament.

*Soilse combartha*, a bright or shining ornament.

*Nual*

*Nual combartha*, a woven or needle-worked ornament.

*Nual chrónn*, an embroidered frontlet.

“ Chald. חומררתא *chomartha*, usurpatur pro ligamentis variis quæ de collo suspenduntur, vel ornatus, amuleta, Pittacia.” (Buxt.) נול *noul*, texta.

*Blath*, some part of the head-dress.

*For-blath*, an ornamented *blath*.

*Datha-blath*, dyed or tinged *blath*.

*Caide-blathachd*, ornamented *blath*.

Ch. בהולרתא *bibulta*, armilla, tiara, tegumentum capitis, ornatus.

Ch. פאר *phar*, ornatus, ornare, decorare, ornamentum.

Ch. דויה *douib*; Heb. דיו *diu*; Ch. דיורתא *diutha*; Syr. and Ar. *duib* (in Giggeio *diu*), colorare, tingere.

Ch. עדה *ghada*, *hada*, ornare, ornare se. Hence the Irish *eadam*, to dress, to attire.

*Aile*, i. e. *bagh-cluaise*, an ear-ring.

*For-aile*, an ornamented ear-ring.

Ar. هلي *haly*, quæcunque adhibent mulieres ad ornatum, annullos, armillas, in aures, torques, monilia, cæteraque ejusmodi. *Haliya* ornatum esse. *Al-halyo* monile, seu quodcunque ornamentum è metallis conflatum, vel è lapidibus pretiosis confectum.” (Pocock, Carm. Tog. p. 8.)

Heb. הלי *hali*, ear-rings. (Hosea, c. ii. v. 13.)

*Maishe*, *For-maishe*, said to be an ornament of dress, but not explained how applied.

Ch. משיה *masshi*, filum, funiculus ex filis purpureis.

*Greis*, embroidery; *Oir-greis*, embroidery of gold. “Ni hinnistear lón na bia acu acht a bhfagadh Josép ar a shaoirseacht, agus Muire air a greis. They are said not to have any sustenance or food, but what Joseph acquired by his trade of carpenter, and Mary by her needle-work, or embroidery.” (Leab. breac, or the holy book.)

N. B. *Greis* and *dreus* are promiscuously used for needle-work.

Ch. קרופא *kroufa*, torques, colli ornamentum.

“Ar. كبريت *khurset*, sewing, a shoe; hence the Irish *greasail*, a shoemaker; Ar. درز *dreuz*, futura.” (Gol.) Ch. בריץ *crez*, *pes.* ברוס פלה *crous-phela*, ornamentum aureum pedum.

*Seirnin*, a lunula, a crescent, from *Seir*, the moon. See ch. ASTRONOMY. “Ch. סהרונים *sibaronim*, Lunulæ, ornamenta pretiosa, à lunari forma sic appellata.” (Buxt.)

*Sion* (*Sheen*), a bond, a tie, a chain.

*Seir-sin*, a girdle, a gold chain, bound round the waist.

*Seir-lambach*, a hand-chain, armilla.

*Srian*, a bridle, the chain of a bridle, the reins.

Ch. שירה *Shira*, catena, catenula, five ad ornatum, five ad vinciendum. Monile, ornamentum br. hiorum quæ Armillæ, quam pedum quæ Periscelides vocantur, ex auro confectæ ut Armillæ forma catenæ. סוס בשיר *Sus be shir*, equus cum



cum catena. “I will put my hook in thy nose, and my (שִׁירִין *shirin*) bridle in thy lips.” (2 Kings, xix. 28.) The same verse appears again in Isaiah, xxxvii. 29.; in Chaldee it means a hook.

*Snas*, an ornament of some kind; I think from Ar. زان *Zana*, ornare.

*Cangan*, a bracelet; Hindooft. *Kungun*.

*Coru-gadh*, a bracelet; Hindooft. *choora*; Ar. *kura*. The last syllable is Chald. עדה *ghada*, ornari.

*Tuis*, like *Séad*, is translated a jewel by our modern lexiconists. It signifies laminated gold, and, under this name, comprehended fillets, lunellæ, &c. &c. “טַס *Tas*, lamina, bractea; et facies laminam auri puri.” (Exod. xxviii. 36.) “Lamina erat latitudinis duorum digitorum, in fronte sacerdotis in una aure ad alteram ligata. Auri bractea quæ indies efferebantur: id enim est Syris טַס *tas*.” (Bochart.)

*Fithill*, and *Fithchiol*, laminated; “a suit of armour, a corslet, helmet, shield.” (O’Brien.) That is, it signifies any laminated metal. It is a Phœnician word, introduced into the S. S.; sometimes rendered bracelets, sometimes thread or lace; a thin plate of gold, worn by the high-priest on his forehead. In Genes. xxxviii. 18. “Judah gave to Tamar, as a pledge, his signet, his פֶּתִיל *phethil*, rendered bracelet, and his staff.” Ch. פֶּתִילון *phetilon*, folium frustum auri. “In glossario, Arab-Lat. *petalum*; aurea lamina in fronte

fronte pontificis. Hæc diversitas arguit esse vocabulum in lingua Chaldæa peregrinum." (Buxtorf.)

*Prais*, an ornament; *prais-lang*, an anklet; *periscelides*. Ar. پیرایش *peraaish*, an ornament; لنگ *lenk*, the ankle.

*Treas-braghada*, a neck ornament. Ar. طراز *tiraz*, *traz*, ornament, fringe, lace, embroidery; a rich dress ornamented.

*Nasc*, a collar, a chain; *nasc-oir*, a golden chain; *nasc-froin*, a nose ring; *brat-nasc*, a highland broach (O'Brien). Ch. נִסֵּךְ *naisc*, ornamentum fusile aureum vel argenteum muliebre. *Nasca* sunt fila, quæ faciunt opere denso, instar catenæ et baltei; balteum regum. (Buxt.) Heb. נִזְמָה *nazim*, occurs not as a verb, nor so far as I can find, says Parkhurst, in the dialectical languages to the ideal meaning is uncertain, but, as a noun, it signifies a pendant for the ear or nose. Ezek. xvi. 12. I put נִזְמָה *nazim* (a jewel) in thy nose. Isai. iii. 21. *nasmi-aph*, nose jewels. Gen. xxiv. 47. I put the *nasim*, (the ring) אֶל אֶפְרַח *al-aphah*, in her nose.

The nose rings are frequently found with other ornaments in Ireland. They are of gold, and of the size of the following figure



left open, so that they may be fastened on the nostril without perforation.

*Nasc* is also applied to the ear-ring, as we learn from the old Irish glossarist, Cormac: “*Au-nasc vel O-naisc bid im cluasaibh na saorcland*; i. e. a ring worn in the ears of the gentry.

*Muince*, a collar, a torques; an ornament worn about the arm or neck. *Muince oir fa braghadaibh na nuafal*, i. e. golden collars worn about the necks of the nobles. (O’Brien.) Ch. מניכא *menica*, torques; מוניק *mounik*, *monile*, torques; Egypt. *maniak-aspe*, torques. “*Suspensa monilia collo.*” (Ovid).

*Séol* (sheol), a veil, a shawl. Egypt. *foli*. Perf. شال *shal*, a shawl made of silk and camel’s hair. (Rich.)

*Ceim* (keim), a veil. Ar. كعن *kenn*.

*Bocan*, a veil. Ar. برقع *burka*. Ch. פקון *pikoun*.

*Tonnac*, a veil. Ar. تنغاب *tunnakub*.

*Cala*, a veil. Ar. كلة *killeh*. Ch. קלע *killa*.

*Beala*, a veil. Ch. בילן *bilen*.

*Culaib*, a fillet, headband, hair lace. Ar.

كلا *kulab*.

*Clair*, i. e. *Sindon*, fine linen; *clair-eadan*, a fillet for the head. Ch. כוליאר *coliar*. “*Sindon, ornamentum muliebre, quo cingunt caput.*” (Buxt.)

This chapter might have been lengthened many pages, with the description and etymology of the various ornaments of female dress, but enough has been said to convince the reader, that the ancient Irish brought with them the Asiatic dress  
and

and ornaments of their ancestors, for they could not have borrowed these names of Spaniards, Britons, Danes, or Norwegians.

Thus dressed and ornamented, the youthful females of Ireland appeared at *Tailte-an*, or the mysteries of the Sun, on the first day of August in each year, when the ceremony of the marriage of the Sun and Moon took place, and the females were exposed to enamour the swains. The day still retains the name of LUC-NASA, or the anniversary of the SUN, and the name of the month of August, in Sanscrit, is *Lukee*, whom they make the wife of Veeshnu, the preserver and goddess of plenty.<sup>k</sup> So the Irish poets have made this festival named *Lucaid-lamh-fada*,<sup>l</sup> i. e. the festival of Luc, the consecrator of hands, to be the feast of Luigh-lamhfada, or Luigh longimanus, to whom they have given Tailte for wife, who, after his death, was married to Duach. This Luigh, it is said, first introduced idolatry, though others ascribe it to Tighermas. If the reader will turn to my Vindication, p. 186, he will be convinced, that this is the old Persian romance of Taghmuras and Dahac: but *luagh*, in Irish, signifies an *idol*, and that was sufficient.

*Tailtean* was originally named *Tailte-aghan*, the season or anniversary of mysteries.<sup>m</sup> Apuleius,

p. 394,

<sup>k</sup> A word still preserved in the Irish, viz. *Luc-maire*, abundance, i. e. more plenty.

<sup>l</sup> Ar. *feda*, sacrifice, consecration, devoting one for another.

<sup>m</sup> Per. *كَلْبَان* *ghaban*, tempora; hence, the Irish *Eli-aghan*, a year, the course of Belus.



p. 394, has preserved the sense of the word *τελετη*, *mysteria*, whence the Latin *telete*, a religious ceremony. “*Tailtean* or *Tilleteaghan*, a place in the county of Meath, where the Druids sacrificed in honour of the marriage of the Sun and Moon, and Heaven and Earth, on the first of August, being the fifth revolution of the moon from the vernal equinox. At this time the states assembled, and young people were given in marriage, *according to the custom of Eastern nations*. Games were also instituted, resembling the Olympic games of the Greeks, and held fifteen days before, and fifteen days after the first of August. This festival was frequently denominated *Lughaid Naolistean*, or the matrimonial assembly.” (Seward’s *Topogr. of Ireland*.)

Mr. Seward has been misinformed; in the explanation of the last two words. *Luch-aid Nassteaghan*, is the assembly of the states at the festival of *Luc*, the sun: as he has very properly explained *Nassteaghan* in another place, quoted in this work at p. 100, signifying, in Irish and Arabic, *an assembly of the nobles or states*.

The name, still preserved by the peasants, viz. *La-luch-nasa*, the day of the anniversary of *Luc*, or the Sun, carries with it a full explanation, and proves it to have been the *Mibr-nayish* of the Persians, i. e. *Mithræ celebratio*, seu *laudatio*, seu *salutatio*. (Hyde, p. 121.)

On this day, the pupils, initiated into the mysteries of Mithras, were brought out of the  
cave

cave of *Grian-uaigh*, the cave of the Sun, (now New Grange) in the same county, and not far distant, and, with great ceremony, proclaimed Lions of Mithras; a title, which imported strength and intrepid courage in the service of the deity. They were now consecrated to the God, and were supposed to be under his immediate protection.

At the arrival of the English, the Irish certainly were a very different people to what I have represented them. They had been subdued by the northern nations, and long held in subjection; civil wars afterwards ensued, and they were become, to all appearance, a barbarous people. That great philosopher, Voltaire, says, "*he could conceive, that a nation might have been once very learned, very industrious, highly respectable, and, at this day, in many respects very ignorant and contemptible, though, at the same time, that country might have many more schools than formerly.*"<sup>a</sup>

The Romans, who knew nothing of Ireland, represented the inhabitants as savages and cannibals. The French and the English, who knew them when they had become truly contemptible, exaggerated every circumstance relating to them. One French author tells us, that Henry, king of England, led an army of Irish to the siege of Rouen; that the infantry had one leg clad with shoe and stocking, and one leg naked. "Com-  
ment

<sup>a</sup> Third Letter to Monsieur Bailly, on the Atlantides.

ment Henry roy d'Angleterre avec plusieurs Yrlandois assiegea la ville de Rouen, &c. Et avoit avecques luy ledit roy Anglois en sa compagnie grand quantité d'Yrlandois : dont la plus grand partie alloient de pied, un de leurs pieds chauffé, et l'autre nud, sans avoir brayes (bras) et pauvrement habillez, ayans chacun une targe, et petits javelots, avec gros cousteaux d'esrange façon. Et ceux qui alloient sur chevaux, n'avoient nulles selles ; et chevauchent tres habillement sur bons petits chevaux de montagne ; et estoient sur peneaux, assez de pareille façon que portoient les blatiers du pays de France ; toutes fois ils estoient de pauvre et petite deffence au regard des Anglois ; et avecques ce n'avoient point habillemens, dont ils peussent grandement grever les François." (Chron. de Enguen de Monstrelet, V. I. p. 268. An. Dom. 1418.) "The Irish" he observes, "rode well, without saddles, but used a kind of pannels, such as the millers carry sacks of corn on." Is not this the very saddle recommended by Marshal Saxe for the French cavalry? But, say these authors, they were savages, canibals ; they made drinking-cups of the skulls of the enemy slain in battle. Do these authors know that their ancestors imported this barbarous custom from the East? The polished Arab and Persian did the same. Their poems, which we admire so much for their soft oriental imagery, were repeated at their evening conversations, when the *goblet-skull* of  
their

their enemy, filled with delicious wine, was going round. Whilst one sung ;

Boy bring the wine, for the season of roses is arrived !  
Like nightingales, let us sink at once into nests of roses ;  
in the recess of the garden quaff the goblet of wine.

Another would rise, and repeat ;

The pleasantest beverage is the blood of our enemies.  
The most agreeable shade is that of spears.  
The sword and the dagger are fragrant flowers.  
Our drink is the blood of our enemies ;  
Our cups their skulls.<sup>o</sup>

Let the impartial reader suppose this to be the translation of an Irish poem. Would it depict the people as savages, any more than it does the polished lettered Arabian ?

Herodotus informs us, that the Scythians did so by the skulls of their inveterate enemies. M. Rennel, on this passage, observes, that he had seen, brought from Bootan, nearly the same region with Oigur, skulls that were taken out of temples, or places of worship. But it is not known, whether the motive to their preservation was friendship or enmity ; it might very probably be the former. They were formed into *drinking bowls*, in the manner described by Herodotus.

<sup>o</sup> See these translations, by the Rev. Mr. Hindley, and Sir W. Ouseley, in the *Flowers of Persian Literature*, p. 87, and 173, collected by Mr. Rousseau, 1801.



*Antique Curiosities found in Ireland.*

We shall here extract, from various authors, an account of antique curiosities, found in the small bog of Cullen, in the county of Tipperary. It is to be wished that drawings had accompanied the following descriptions.

From the *Archæologia*, Vol. III., communicated by the Rev. Mr. Armstrong of Tipperary.

In digging away this bog, about six feet deep, as far as it extended, there was nothing found only trunks of different trees, all rotten, except the oak and fir, which were for the most part found, and some horns, large enough to have a circle of about three feet diameter described on each palm.

1731. In the second cutting was found a brazen vessel, containing two gallons and a half, which had four legs, a broad bumped bottom, growing narrow to the neck, from which it was wider towards the brim, and weighed 19 pounds.<sup>p</sup>

1732.

<sup>p</sup> The Scythians were remarkable for large brazen vessels. Between the river Boristhenes and Hypania, there is a place called Exampus (says Herodotus), in which place there is a copper vessel, six times larger than a similar vessel at the mouth of the Euxine sea, which was consecrated by Pausanias, son of Cleombrotus; it contains about 6,400 gallons, and is six inches in thickness. The inhabitants of those parts say, that it was made from the heads of arrows or spears of the Scythians; that Ariantus, king of Scythia, being desirous of knowing the number of his subjects, demanded that every Scythian should, on pain of death, bring him the point of an arrow or spear.

1732. Three pieces of bright metal were found, of equal size and shape, in the form of heaters used in smoothing, which, weighing seven pounds and a half, were sold as brass.

In the same year was found a piece of gold, like the frustum of a spheroid, less than half a small egg, which weighed 3 ounces, 4 penny-weights, 7 grains.

1738. Were found seven things of a shining metal, about five inches long each, two inches of which formed a socket of three quarters of an inch in diameter, in each of which was a shaft of rotten wood, about nine inches long. From the socket each of them was two-edged, and tapered in a point; on either side was a beard, an inch and half long from the point, with the edge turning out, so as to have formed a cross. There were also, at the same time, and of the same metal, thirteen more found, each ten inches long, four inches of which formed a socket about one inch and three quarters in diameter at the entrance of the handle, from which to the blade it gradually lessened. The handles were of quartered ash, and each about six feet long, which seemed sound, but on taking them up they soon mouldered away. The blades were broad on either side near the sockets, but gradually more acute towards the point. These they now judge to have been arrows, those spears; all of them weighed  $6\frac{1}{2}$  pounds, and were sold as brass.

1739. A circular plate of beaten gold was found, about eight inches in diameter, which, lapped

lapped up in form of a triangle, inclosed three ingots of gold, which, they say, could not weigh less than a pound.

1742. On the brink of a hole, a thin plate of gold was found, in the form of an ellipsis; the transverse diameter two inches and a quarter long, and the conjugate less than an inch, weighing 18 pennyweights, 15 grains.

1744. A poor woman found a small gold cup, almost in the form of a wine-glass, the handle of which was hollow, and about one inch and a half from the bottom to the cup, which was chased, and contained as much as a small thimble. The bottom was as broad as a silver sixpence, and flat; the handle was as thick as a large goose-quill. It weighed 21 pennyweights, 12 grains.

1745. A quadrangular vessel, of a bright yellow metal, each side of which was about ten inches long at the brim, and eight inches from the brim to the bottom outside. Five inches from the brim towards the bottom was entirely flat both within and without; the remaining part, convex and concave, was semi-globular; on either side was a handle, in the form of those on common pots. It was said to have weighed about forty pounds.

1747. In some turf-dust, a girl found a thin plate of gold, rolled on another, which, when extended, was fourteen inches long, and about a quarter of an inch broad, weighing about 13 pennyweights. Soon after, a servant girl found  
1 ounce,

1 ounce, 5 pennyweights, rolled, after the same manner, in a sod of turf, as she made the fire.

1748. A man found a brass weapon, two feet seven inches long, which was two-edged, and tapered from the hilt to the point; these edges very much resembled the fin which spreads out on both sides of an eel, from the navel to the top of the tail. It seemed to be cast in that form, and never whetted; and the rest of the blade, between both edges, was not unlike the part of an eel's tail between both fins, but it was not so substantial. It was one inch three quarters broad near the hilt, from which it gradually grew narrower, four inches towards the point, to one inch one quarter, from which to the middle it increased to one inch one seventh; from the middle it grew narrower, till it terminated in an acute point. The blade was near half an inch thick from the hilt to the middle, from which it grew less substantial to the point. The part taken for the hilt was about five inches long, near an inch broad in the middle, and not so much near the blade, or the place of the pommel, on either side of which it spread out about one quarter of an inch; it was about one-eighth of an inch thick, and in it were six rivets, viz. two at one end, two in the middle, and two near the blade, with two more about one quarter of an inch from the hilt near the edges. Each rivet was about three quarters of an inch long, an equal part of which stood out on either side of the

the



the hilt; and on one of them hung a thin piece of gold, which weighed 12 pennyweights, 9 grains.

1749. A man found a circular plate of gold, ten inches in diameter. There was a gold wire inlaid round the rim; and, about three inches towards the centre, there was a gold twist sewed in and out, which was broken, because of taking a plate about four inches diameter out of the large one, to which it was sewed with the twist; for that, which was ten inches in diameter, had a hole in the middle, wherein one of four inches would fit, and be concentric to the first. This part of the plate, with three or four broken pieces, which were like the barrels of large quills, cut off and split open, and about the same length, weighed 2 ounces, 2 pennyweights, 10 grains.

1750. A man found a small plate of gold, in the form of an equilateral triangle, each side about an inch three quarters long, which he sold for 2*l.* 12*s.* The same man's wife soon after found, in a sod of turf, a piece of gold, which weighed 11 pennyweights, 16 grains. The same year, a fool, cutting turf, found three rings, like ring-dials; one of which he put on the end of a walking-staff, whereon it remained, until his father found it was gold, and took it from him. He hid the other two, cannot recollect where, and now they cannot be found. He says he also, at the same time, found a lump, in the form of a

large egg, with a chain hanging from one end of it; which he either lost, or had it stolen from him.

1751. A man found such another weapon, as that already described under 1748, on the rivets of which was a plate of gold, which covered one side of that wherein the rivets stood, at the end of which was a thing like the pommel of a sword, with three links of a chain hanging out of it; all weighed 3 ounces, 3 pennyweights, 11 grains.

1752. A boy found a plate of gold, five inches broad at one end, four at the other, and almost six long, which was beautifully chased and engraved. It weighed 1 ounce, 20 pennyweights, 16 grains. The goldsmith, to whom it was sold, said he supposed it to be part of a crown.

1753. There was found a piece of hollow brass, in the form of a semicircle, of about three inches in diameter, two inches of the periphery being left, from each side of which two similar secants, falling on the diameter, cut off from both ends so much as left three quarters of an inch on either side of the center, where it was open, and near half an inch wide: but that, which represents the rim, was more capacious and wider than it was at the diameter. At the opposite extremes, near the periphery, were two holes, which went through both sides, each of them large enough for the rivets, which were in the hilts before mentioned, and on the end of which it fitted; which made some think it was the pommel of one  
of

of them. It contained less than half a noggin, and weighed less than an ounce.

1753. A man found a piece of hollow gold, in the form of the point of the scabbard of a small sword, which weighed 1 ounce, 3 pennyweights, 7 grains.

1753. A weapon was found of the same form with that in 1748, but the metal of this was more refined; and a goldsmith, on trial, found there was some gold in it. Close to the hilt, on the thick part, was engraved an oblong square, of about an inch long, a quarter broad, and about one-sixth of an inch deep, wherein was inlaid a piece of pewter, which just fitted it, with four channels cut in it, in each of which was laid a thin bit of copper, so that they resembled four figures of 1. The blade weighed 2 pounds, 5 ounces.

1753. There was a small hollow piece of brass found, about two inches and an half long, of a cylindrical form, open at one end, and about three quarters of an inch in diameter: the other end resembled the instrument used by coopers in cleaving twigs.

1753. A vessel of gold was found, much in the form of our chalice, except that the handle was curved: the cup was bulged and cracked, but, opened to its full capacity, would contain almost a pint. The handle and cup were chased and engraved, and weighed 10 ounces, 12 pennyweights,

weights, 23 grains: the bottom was broken off, and not found.

1753. Two thin leaves of gold were found, folded in each other like children's hats, each about three inches diameter. The crown of one of them was in the form of a cone, and smooth, and contained less than a thimble: the crown of the other was broken off; and the leaf was broken and cracked in many different places. They were sold for their weight, viz. a guinea and an half.

1753. A piece of gold was found, almost in the form of a large scollop shell: it weighed  $14\frac{1}{2}$  guineas.

1753. A man found two pieces of gold, one almost in the form of a man's thumb, and hollow at one end: the other was an oblong square, about three inches long, an inch broad, and as thick as a guinea: both weighed 3 ounces, 9 pennyweights, 21 grains. At the same time, he found a lump of coarse brass, which weighed about a pound, and seemed to have remained in the ladle after casting something: at the same time was found about two grains of gold twist.

1753. A boy found a bit of gold, two inches long, as thick as a child's finger, that seemed to have been cut off a larger piece, on the edge of an anvil: for, from the small end, to where it was cut, it increased in thickness, and weighed one ounce, 7 grains.



1753. A man found something in the form of a bow, about six inches long, which to appearance seemed coal-black polished wood: it was very heavy, and grated like a stone; half of it was semi-circular, and very smooth; the inside and other quarter were each flat, and form a right angled triangle: about an inch of its length was three quarters of an inch solid. On either end was a plate of gold, which covered about half an inch of it, quite through which, on either end, went a small screw, so as to have bound the plate fast to it, and fastened a chain, which hung between both ends. This little chain, which was gold, and the plates, he broke off, and sold, without weighing, for £.2 7s. The wood is in the possession of Mr. Damer.

1753. Thirteen whole blades, of the same make and form of that found in 1748, were this year turned up; some were about two feet long, some less, and three not above fourteen inches. Most of them were hacked and notched, from the strokes of other weapons. Those, that were not so long, were not so broad or substantial as the longest; for they decreased in all dimensions, as well as in length, but the hilts of all were of equal length. There were also found five more, so bent, that the handles almost touched the points: there were also found forty-three pieces, containing the hilts; some more, some less in proportion, than half the length of the blades: and twenty-nine of the parts with points, after the  
same

same manner, some more, some less: but there were very few of the pieces with points and hilts which entirely fitted each other. Most of these things were found chiefly about the center of the bog, *where they lay very deep.*

1760. A woman, making a fire of turf, found in one of the fods, which she broke, a thin plate of gold, with five small square ingots, which weighed 2 ounces, 4 pennyweights, 3 grains, which she sold for  $4\frac{1}{2}$  guineas.

1762. A man found something in the form of a triangle, one side of it about one inch and a quarter long, the others about two inches, with seven small ingots of gold inclosed in it, much in the form of grains, used in weighing gold coin, but thicker in proportion than a guinea, which he sold, without weighing, for £.6 5s.

1763. In digging for turf, there were found, at the bottom of the holes, (that is, on the solid ground,) several skulls of men, surprisngly thick and round.

1764. A man found an uncommon piece of gold, larger than a French crown, which weighed 1 ounce, 3 grains.

1765. A man found about an handful of gold, in small bits, not much thicker than a straw, and about a quarter of an inch long. All weighed two ounces, some grains.

1767. A man, passing by a stack of-turf, saw a thin plate of gold, jutting out of one of the fods, which weighed  $2\frac{1}{2}$  ounces, and 11 pennyweights.

1771. A boy found, in the border of the bog, a piece of gold, about six inches long, much like the pipe of a trumpet, hollow in the middle, which weighed 3 ounces, 15 pennyweights, 21 grains.

1773. A man found, in digging the bog, a skull, with two horns, shaped like those of a Kerry sheep, but longer. No person, who has seen it, can tell to what beast the skull belonged.

Governor Pownal gives the drawing of a gold ornament, found in the same bog,  $4\frac{1}{8}$  inches in diameter, neatly ornamented. See Pl. XVI. fig. 6.

I take this to have been the umbo of a shield, worn as a kind of Phallus. See Cœl. Rhodiginus, who cites Eustathius, Lib. IV. c. xvi. “Phallum etiam dicimus in galeæ fronte prominens ornamentum, five clavi sint prælucidi, five scuta quædam brevia admodum.

In this bog was found a golden crown, weighing six ounces: many other ancient curiosities have been discovered in it, particularly some gorgets of gold; for which reason it goes by the name of the *golden bog*. (Seward's Topogr. Hib.)

Mr. Armstrong adds, that he has had the persons of that village (Cullen) repeatedly informed, that he would give the highest price for any thing found there. Yet they carry them to Limerick to be sold.

This is the general complaint over the whole island; these things are found by the peasantry,  
who

who are persuaded, that what they find would be claimed as a royalty by the lord of the manor.

It is remarkable, that these antiquities were found *under the wood*; for that was removed at about six feet depth, and some of them were found very deep, that is, near the natural soil on which the bog was formed. It was apparently a manufactory, situated in a wood, in a valley, for the convenience of fuel for smelting. This wood had been blown down, and formed the bog in which these things have been found. A stratum of earthy bog had formed on this bog, in which grew another wood, which, having been blown down like the former, had formed the upper bog of six feet above it.

This is no uncommon discovery in this country, and carries the manufactory back to a very remote period.

“ That bog may sometimes exist beneath other strata, and at a good depth below the surface, appears from the following fact, which was stated by the proprietor, Mr. J. Prim, who, in sinking a pump lately near his house at Killree, eight miles from Kilkenny, discovered a bog, having timber *under it*, at the depth of thirty-three feet from the surface. He found the following strata;

1. Vegetable earth,                    -        - 3 feet,
2. Marle, with black stones,       - 15
3. Yellow clay and hard gravel, 15 = 33 feet,
4. Bog,                                -        -        - 10 = 43 feet.

Between



Beneath was a mixture of gravel with clay, exceedingly hard, in which the well was made; and immediately under the bog lay a large block of wood, a piece of which was sent to the Dublin Society, and appeared to be oak: it was in contact with the bog earth, or bed of black moory mould, evidently composed of rotten vegetable matter, and was well preserved. It is not in the neighbourhood of any stream, that could have deposited the soil above it." (Statist. Rep. of Co. of Kilkenny, by Wm. Tighe, Esq. 1802.)

The late Mr. Evans, engineer, informed me, that in cutting the line of the Royal Canal through the bog of Cappagh, between Dublin and Kilcock, at the distance of twenty-six feet, he met with fir trees, which apparently had been planted in avenues; and at this depth he found a lump of tallow, weighing about two hundred weight; that he sunk fourteen feet below these trees in bog, and came to a hard bottom, on which were oak trees prostrated.



## CHAP. VIII.

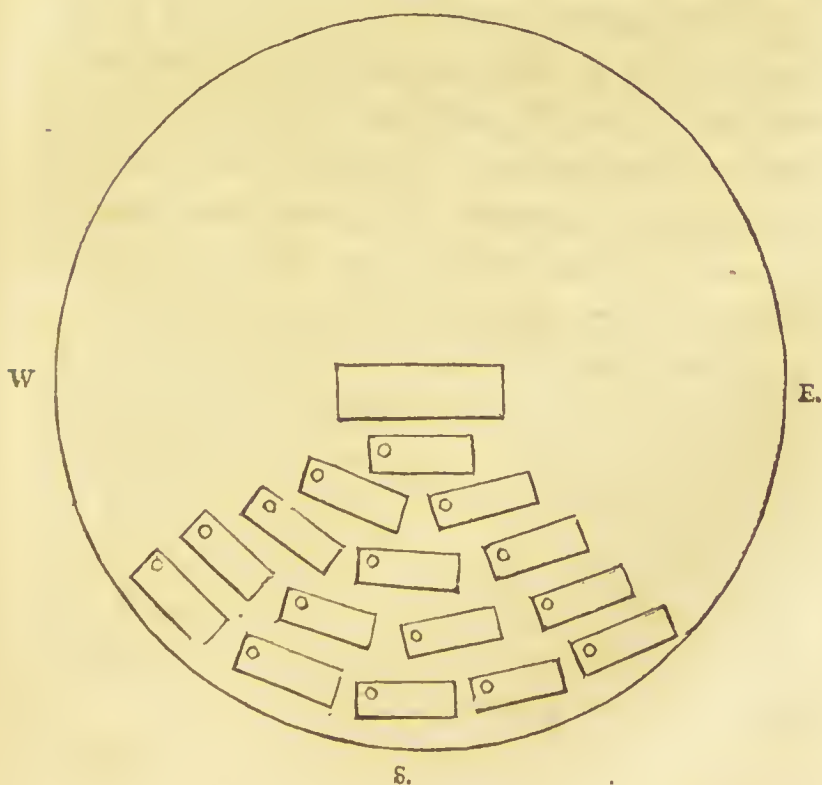
OF THE

## CARN-GAIREAH, OR GRAVE CARNS.

FOR the following drawing and description of one in the county of Down, I am obliged to Mr. Templeton of Belfast.

### PLATE XVIII.

N.



“ A tumulus

“ A tumulus stood in a beautiful plain of twenty acres in Mount-Stuart, parish of Gray-Abbey, county of Down. Externally it had the appearance of a regular heap of small stones, about six or eight feet high, and hollow in the middle. In the centre of this pile, one could perceive the top of a very large and heavy stone. The heap was looked at with veneration by the neighbours, though not in any respect superstitious.

“ It remained for ages untouched. The name of the townland, *Rodendikes*, was evidently given by some Scotch settlers in this country ; but the name of the townland, adjoining *Colla-na-tigherna*, has perhaps some relation to the tumulus.

“ This ancient monument stood in the extensive and elegant improvements, begun and partly executed by the Right Hon. Robert Stuart, now Earl of Londonderry. The projector, thinking it expedient to convert the plain into a meadow, ordered it to be drained, and that the trenches should be filled with this rude heap of stones.

“ The labourers had not wrought long, before they found a very large flag, covering a sort of stone chest, which consisted of a bottom flag, one at each side, and one at each end, and the covering or lid a little on the outside of the box. In this chest they found an urn, which was soon torn to pieces by the men, from a supposition that it contained hidden treasure.

“ Several



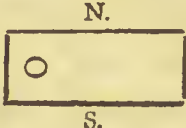
“ Several other chests and urns shared the same fate, but, when they found they did not contain any thing but about a spoonful of blackish granulated earth, they desisted, and preserved some of the urns. There was no appearance of ashes, nor of bones, nor of charcoal, in any of these urns, but the bottom of most of the chests were strewed over with fragments of bones, which had evidently the marks of fire upon them, mixed with bits of charcoal and wood.

“ Several chests contained a few quarts of large gravel, shewing the body had been burned upon the adjoining beach, and the ashes carefully swept up, and deposited in these coffins. Some of the chests contained bones and charcoal only, without any mixture of gravel, which points out the use which was made of the huge stones, which are still seen upon the eastern shore of *Lough Cone*, especially as some of them contain evident marks of fire, and others have been rent, by rain falling on them, or water imprudently thrown upon them, while very hot.

“ These urns were made of the clay which abounds in this country, and all fashioned upon a potter’s wheel. They seem to have been burned, by making a fire round them upon a great stone, for the mouth of each was very well burned, and the bottom soft; they resembled a heart in shape, and were all about the same size, capable of containing about two quarts.

“ They

“ They were ornamented with different chafings, but they had neither date nor letter, nor hieroglyphical figure upon them, that I could perceive. Each urn was set in a corresponding

corner of its own chest, thus    w.  E.

Some of the boxes did not contain any urn, but in the place or corresponding points there was a small heap of clay. When this was the case, the covering stone was either too small, or badly shaped, so as to allow the rain to fall within the chest, and thus destroy the urn.

“ The center chest was larger than the rest, but contained neither bones, nor ashes, nor urn. This large chest is left standing, with a smaller chest beside it. All the chests were deposited as in the plan. There are no chests on the north side of the cairn, which was perfectly circular. See Pl. XVIII.

“ There are many other tumuli in Ulster, of a construction very different from the above, particularly in *Ballyrogan*, on the road from Belfast to Newtown Ardes. These tumuli do not consist of a number of stone chests, but of a number of little *caves* of a round or elliptical shape, and each is covered with a very large flag, and the whole covered with earth, resembling the Barrows in England. In this assemblage of tumuli, I have seen some stone boxes, at least one, resembling those in Mount-Stuart.

“ I am

“ I am informed, that in some of these very large urns were found, of the size and shape of a common bee-hive; of this kind is a drawing in Ware’s Antiquities. These, when found, were full of fragments of burned bones.

“ On the tops of the mountains in the county of Antrim, called *Collin*, there are cairns, resembling that in Mount-Stuart; but in two of these, which have been opened, there was only one stone box, and one urn it. I suppose the cairn, on the top of the mountain in the county of Down, called *Cairn gaur*, or *guir*, is one of the same as those on the top of Collin.”

*Observations.*—This was certainly the sepulchre of an *Irish* chief, if Plot is right, in asserting that the Saxons and Danes never burnt their dead, at least after they came to England, whatever they might before. (Hist. of Staffordshire, p. 405.)

Urn has been dug up in the vicinity of Benares, in India, supposed by the Brahmins to have belonged to *Budhists*. (Asiat. Res. Vol. V.) The ancient Irish were *Budhists*, as has been frequently demonstrated from their history, in the course of this work. “ Zoroaster or Zerdust obliged the Persians to build *mesbgid* or fire towers, and to bury in urns: before his time, the kings of Persia were either buried in caves, natural or artificial, or in earth, and over their graves mounds of stones were made, like little hills. (D’Herbelot, p. 507. Vindic. p. 142.)

Hence

Hence *gaireah* in Irish, and غار *ghar* or كور *goor* in Arabic, signify a cave, a grave, a sepulchre; corresponding to *Cairn gaur*, mentioned by Mr. Templeton, and the *Gerrhæ* of Herodotus, the sepulchres of the Scythian kings.

*Colla-na-tigherna*, the name of the townland in which stands the cairn, signifies the *sepulchre of the chief*, from *collam*,<sup>†</sup> to sleep: in Chaldee חלם *chalam*, Ar. قال *kal*; *somnum cepit, dormitorium pro sepulchrum*. *Dormire in sepulchro*, is a beautiful metaphor in Irish, Chaldee, Hebrew, and Arabic. “Occumbere, mori, dormire cum patribus dicitur, qui mortuus est sicut patres; dormivit apud Rabbinicos et Talmudicos, transfertur etiam ad mortis somnium, mori. (Buxt.)

*Gaireah*, now called *Garry*, has been given to the parish of *Miros*, in the county of Corke, on account of the great *cemetery* at a place called *Carrig-ablaëti*, i. e. the *burial rocks*, the sepulchral rocks, now *Carrigiliky*, where the foundation of extensive ruins have been discovered, with a great quantity of *human bones*: and hence so many places in Ireland with the prefix *garry*, which does not signify a *garden*, as Mr. Seward observes in his *Topography of Ireland*, but a *burying place*. The same are to be discovered under the various Irish names for graves, caves, caverns, which are all oriental, viz.

IRISH.

<sup>†</sup> Hence *cobalion* or *colion* in Irish signifies the *mandragora*; *mandragoræ poma esui olim erant pastoribus, sed somnum inducebant.* (Salmasius.)



A GRAVE OR PLACE OF INTERMENT.

IRISH.

ARABIC AND CHALDAIC.

*Eo.*

*Corr* - - - *کور* *koor, goor.*

*Uamb* - - - *ام* *umm.*

*Cabra* - - - *قبر* *kubr, kabar, sepulchrum, and* *קבורא* *kabura.*

*Leachd* - - - *לח* *labud.*

*Seol (Sheol)* - - - *שאוּל* *sheol, of which hereafter.*

*Roim, roim adhlacti* *ريم* *reem, رُمس* *runs.*

*Feart, hence Feart-agh, the fire place of the cemetery, where there is a round tower.* } *Ch. פערט* *phart, Ar. فرت*  
*feret, حفرت* *hufrut, افرت*  
*ifrut.*

*Gaireah* - - - *غار* *ghar, گورجا* *goorja.*

CAVES, CAVERNS.

*Gurna* - - - *غيران* *gheeran.*

*Cadhas, cahas* - - - *كاز* *kauz.*

*Caide* - - - *كده* *kudeh.*

BURIAL.

*Adhlacah* - - - *هلك* *halak, exitium, interitus.*

*Alacan* - - - *علوق* *aluk, mors.*

*Anacal* - - - *נעל* *nagal, depositus, interitus.*

x

*Robha,*

## IRISH.

## ARABIC AND CHALDAIC.

*Robha*, a tumulus روبا *roba*, tumulus, sepulchrum; whence قربة *tarbat*, tumulus, sepulchrum, sepultura; hence, the Irish *Robha-airighe*, the tumulus of a chief, a royal monument; a royal sepulchre.

Hence, the isle of *Tenet* was named *Inis-ruim*, or the island of graves, by the Aire Coti, (before expelled from Britain to Ireland,) and retained by the Britons.

“ In the isle of *Tenet*, so called from the beacons erected in it, to give notice of the invasions by the Danes to the continent, is a gate or way into the sea, made by the fishermen, called *Battle-gate*, from a battle fought near it by the Earls *Alchere* and *Huda*, two English generals, with the Danes, A. D. 853. Just by it were two long banks, (one larger than the other) called by the inhabitants *Hackem-down Banks*: in May, 1741, these banks were opened by Mr. T. Reed, in whose lands they were, and in it were found many skulls and bones of men, women, and children (which, by the smallness of their bones, seem to be unborn): some of these bones were found but a little below the surface; others a little lower, in the firm chalk; a deep trench seemed to have been cut in the middle, on each side of which seem to have been cut holes, in an oblong form, into which the bodies were thrust,

head

head and heels together: two of the skulls were covered with coals and ashes. There were likewise found some bones of horses, and three *urns* of very black coarse earth. One of these was so large as to hold about half a bushel: these, probably, were bodies of the chiefs of the Danes and their ladies, who lost their lives in this battle: and an evidence of the Danes being conquerors, as our historians assert. *Alferius*, Bishop of St. David's, account is this: "Eodem anno, 853, Ealhere comes cum Cantuaris, et Huda cum Suthris, contra Paganorum exercitum in insula, quæ dicitur, in Saxonica lingua *Tenet*, Britannico autem sermone *Ruim*, animose et acriter belligeraverunt, et primitus Christiani victoriam habuerunt, prolongatoque diu prælio ibidem ex utraque parte ceciderunt, et in aqua merfi suffocati sunt, et comites illi ambo ibidem occubuerunt." The Britons seem to have called this island by this name, as a part of Richborough port, which they called *Inis Ruim*." (Douglas, *Nenia*, p. 110.)

"All the ancient kings of Persia, prior to Mahometanism, were buried in three ways. Some were placed in caves, either natural or artificial, in the mountains; others were buried in the plains, over which were raised *tumuli* of stones, like the pyramids of Egypt, which are the tombs of the kings of that country; many of the ancient kings were put into *urns* under ground, which

<sup>1</sup> *Ruim* is not a British word for a sepulchre, but is Irish.

was most conformable to the doctrine of Zoroastre." (D'Herbelot at *Kishtab*.)

All these different modes of burial were practised by the ancient Irish.

Egyptian urns of baked clay have been discovered, ornamented with hieroglyphics, and filled with mummies. (Encyclop. Française.)

A large carn in Minorca, supposed to be of Phœnician work, was opened by order of Governor Murray, and a stone urn found therein, without an inscription.

"With the Bramins, the sect of Chivan (Sieb) bury the dead, those of Vichenou burn them. These believe that fire purifies them of their sins: those of Chiven pretend that, being consecrated to the service of God, they have no occasion to pass by fire, and that the evil things they have done will not be laid to their charge: that it is sufficient to be sprinkled with holy water, which they use in abundance." (Sonnerat, p. 85.)

"Bishop Pocock gives a most curious account of a cairn or tumulus, opened some years ago in the county of Westmeath. The plough, cutting through a sandy hillock, which lay in the middle of a field, turned up a flag stone, about four feet long and three broad. Underneath they discovered a grave, or rather ossuary, to which this stone served as a cover. The bottom, sides, and ends of the grave, were composed each of a single slab. Within were deposited the bones of a human  
body,



body, but of a size greatly above the common proportion of men.

“ There was something singularly curious in the attire or ornament of the head; for it was covered with an *integument of clay*, as with a cap: the border whereof, neatly wrought like Point or Brussels lace, extended half way down the forehead. Upon handling, it mouldered into dust, so that no drawing was made of it. Entombed with the bones was an urn of yellow clay. Its contents, if there were any, are not mentioned: it is probable, therefore, there were none; for the inside of the grave is expressly said to have been free from dirt or dust: and the urn, upon handling, fell to pieces.

“ Beside the urn lay a ring, of no inconsiderable value, nor inelegant form, considering the high antiquity some are desirous to assign it. It consists of twenty-five table diamonds, regularly and well disposed, set in gold.” (See Plate I. Archæolog. V. II. p. 32.)

“ The bones were all white, as if blanched, but there was no sign of fire having passed upon them. This discovery leading to a further search, five other graves, of a similar construction, but of smaller dimensions, having only human bones in them, were also found. These were disposed in a regular form, so as nearly to environ the larger sepulchre, two being placed on each side, and one at the feet.

“ It

“ It happened also, within a short time after, that five other graves, of the smaller sort, were discovered within half a mile of this place, upon the lands of *Adamstown*; but these, like the former, contained only human bones. From these circumstances it is conjectured, that near this place there had been an action, in which the chief of one side, with five of his principal friends or leaders fell, and five of the other party. The graves of the common men; it may be said, are seldom particularly distinguished on these occasions. But, surely, had the case been as here presumed, it is very likely that other evidences, usually attending such events, and indicating the cause of them, would have accompanied these bones; such as fragments of arms and offensive weapons: but none such are said to have been found. And it is also probable that, had these several persons died in battle, the whole of their bodies, in the martial accoutrements as they fell, and not merely their bones, would have been secured in those stone enclosures, and the ornamental circumstances wholly omitted.

“ There is, however, a manifest designation of honour observable in the size and arrangement of the *Carne* tombs. For the rich and larger sepulchre is occupied by the chieftain; and this is surrounded and attended by others, as by his body guard. Two are advanced somewhat in front on each side, but so as to keep the front open;

open; two on the flanks, and one in the rear. None are placed above, at the head of the principal tomb, because none there were of superior or equal dignity."

"Dr. Keating tells us, that the custom of burying the dead, in graves dug in the earth, did not take place in Ireland till A. M. 3952.; and that *Eochaid*, surnamed *Aireamb*, who then reigned in Ireland, was the first that introduced it. For before his time the Milesians and their posterity used to cover their dead, by raising heaps of clay or stones over their bodies; which practice this prince abolished, as not so decent and secure. And from this circumstance the name *Aireamb*; expressive of the new custom, was given him; for *Aireamb*, in Irish, signifies a grave." (Archæolog. V. II.)

Mac Curtin goes further. He says, the Milesians, for some time after their arrival in Ireland, did use the Scythian custom of burying the nearest friend alive, along with the deceased; and raised a long stone on an end, standing in the same place where they buried the corpse. That *Eochaid*, surnamed *Aireamb*, i. e. *of the graves*, made or digged the first grave in Ireland, A. M. 3952.

As to the chronology of this story, I leave it as I found it; but every Irish scholar must know, that *Aireamb* does not signify a grave. If a compound word, it may signify the prince of the graves; *Aireamb* being written for *Aire-umb*,  
while

while his other name, *Eo-caid*, would signify the rock, or cavern sepulchre.<sup>1</sup> See p. 297 preceding. So that I look upon the whole to be a romantic story.

The ancient sepulchres of this country must be either Irish or Danish. If what Plot asserts is true, that the Danes did not burn the dead, then, wherever urns are found, the sepulchre must have been Irish, for the Romans were not in the island, and the Saxons came at a period when urn burial had ceased.

In the Irish we trace the terms of burial into the eastern dialects, as has been shewn at p. 297; and we find also the Egyptian corresponding to the mode of placing many bodies in the same tumulus, as in the *Cairn-gaireah* of the county of Down, viz.

*Tarkim Suan*, the funeral pile of *Suan*, the goddess of sleep, is explained by *Eo-teineas*, the sepulchre of the dead. *Teineas*, i. e. *ibhadh bas*, perished by death (Cormac.); *iobhadh*, death. (O'Brien and Shaw.) אבד *abad*, he perished, died. *Syon*, in the Brahminical mythology, is the goddess of sleep. Ebn Haukal says, “ *Teneis* is a vast pile or heap, erected over the bodies of the dead, which were placed one above another until

<sup>1</sup> Several urns were found in small natural caves, between the rocks of Stillorgan, near Dublin. There were no tumuli over them, but the cave covered with a large flag. The urns are in the museum of the Dublin Society; they were turned in a lathe, and baked.



until they formed a pile, which pile was named *ترکوم* *Terkoum*; and this must have been done before the time of Moses, on whom be peace, and the blessing of God! For, in the time of Moses, according to the religion of the Egyptians, the dead were interred; a custom which was continued by the Christians, and is still practised by Mahometans." (Ebn Haukal, Geogr. p. 36.)

*Tarcim suan*, a dead sleep, and *Suan codbalta*, the sleep of *Suan*, are both used metaphorically for death. "*Dormire in sepulchro, dormire cum patribus, dicitur, qui mortuus est sicut patres.*" (Buxt.) *Codbalta* is the same as *colladh*, pronounced *colla*, derived from *חלם* *chalam*, to sleep; and in Arab. *قال* *kal*, *dormitorium pro sepulchrum*. Such terms and metaphors denote an oriental origin.

"Cabra, within two miles of Dublin, and Cabra, near Rathfriland, in the county of Down, are places of great antiquity," says Mr. Seward, "and said to be derived from the *Cabiri* (in Irish *Cabar*, i. e. aid or assistance), or the gods which the *Corybantes*, who were the priests of the Irish, as well as of the Greeks, invoked on sudden emergencies. Hence Cabaragh seems still to retain the name, from having been a seminary of these *Corybantes*." (Topogr. of Ireland.) That the *Cabiric* rights begun with our Aire Coti on the Phasis, has been shewn, from good authority, in the Proem to this second part. But, if

no

no altars are to be found at either of the Cabras, there would be reason to think them sepulchres.

*Seól* (pron. *Sheol*), and *Shiòl*, is an Irish word for the grave, now obsolete. Hence *Ce-Seol*, the prince of the grave, *Satan* (Shaw, O'Brien). It is sometimes written *Ciseol*, and *Ciseal*. *Do lòdar uile re Ciseal*; they were all led by Satan (Hymn. Patric.). Ch. שִׁיּוֹל *Shiol*, sepulchrum. Revertentur impii in *Shiol* (Buxtorf). Heb. שׁוֹל *soul*, locus inferior. Pers. کای *kai*, a great prince, king, defender; Ch. כֶּהָ *keb*. The Irish, *Sheol*, must not be confounded with the Hebrew and Chaldee שְׁאוֹל *Sheol*, שִׁיּוֹל *Shiol*, translated *Hell*; which, like the grave, was personified by the Eastern writers. "Death! I will be thy pestilence. Hell! I will be thy burning-place." (Hosea, c. xiii. v. 14.)

Hear the Right Rev. Bishop of Rochester, on this passage in Hosea. "*Hell*—not the place where the damned are to suffer their torment; but the invisible place, where the departed souls of the deceased remain, till the appointed time shall come for the re-union of the soul and body. This is the only *Hell* of the Old Testament; though, by an abuse of the word, the place of torment is the first notion it presents to the English reader. But the English word, *Hell*, properly imports no more than the invisible or hidden place, from the Saxon *Helan*, to cover over. In the New Testament, we find the word *Hell*, in our English Bibles, in twenty-one passages.

fages. In nine it signifies the *place of torment*, viz. Matthew, v. 22, 29, 30.; x. 28.; xviii. 9.; xxiii. 15, 23.; Mark, ix. 47.; Luke, xii. 5. In the other twelve, simply, the region of departed spirits; and in this sense it is used in the Apostle's Creed; "*He descended into Hell.*" Of this place we know little, except that, to those who die in the Lord, it is a place of COMFORT AND REST. Not a Jacobinical paradise of eternal sleep and senselessness, but a place of happy rest and tranquil hope. In the prophetic imagery it is often mentioned, with allusion to the popular notions, as a *dark cave* in the bowels of the earth. Sometimes it is *personified*, as in the above passage. The Hebrew שְׁאוֹל *Sheol*, the Greek ᾍδης, the Latin *Orcus*, and the English *Hell*, are words of one and the same import, signifying, the place appointed for the habitation of departed souls, in the interval between death and the general resurrection. The word שְׁאוֹל *Sheol* describes this place as the object of universal enquiry, the unknown mansion, about which all are anxiously inquisitive. The Latin, *Orcus*, names it as a place enclosed within an impassable fence (ἔρκος). The Greek ᾍδης, and the English *Hell*, describe it by the property of invisibility, for nothing more is included in the natural meaning of those words. In the New Testament, two words are

\* *Seol*, in Irish, has this signification, *rest*: whence it means a bed, a couch, &c.



are indiscriminately rendered, in our English Bible, by the word *Hell*; Ἅδης, and Γέννα: the latter, a word of Hebrew origin, transplanted into the Greek language, as the appropriated place of the damned; which was generally so called by the Jews of the apostolic age. This use of the word *Hell*, in the English New Testament, has imposed a sense upon it, quite foreign to its etymology, and abhorrent from its more general application.

“ The שְׁאוֹל *Sheol* of the Old Testament, and the *Hades* of the New Testament, is indeed *Hell*, to which our Lord Jesus Christ, according to the apostolic creed, descended. It is the *Paradise*, to which he conveyed the soul of the repentant thief.”

“ Another inaccuracy obtains in our English Bibles: the Hebrew *Sheol* being perpetually in the Old Testament, and the Greek, *Hades*, sometimes, in the New Testament, rendered improperly by the word *Grave*, which neither signifies. The Hebrew word for grave is קֶבֶר *Kabar*, and the Greek τάφος. The Hebrew names of *Hell* and the grave are never confounded, nor the Greek, by the sacred writers. No two things, indeed, can be more distinct.”

The same confusion prevails in the translation of the Irish. *Hell* is properly named *i-ifrion*, the region of *Ifrion*, or the Devil; not from *infernus*, as O'Brien asserts, but from the Arabic إفرى *Ifron*, the Devil, over which presided *Saman*,  
otherwise

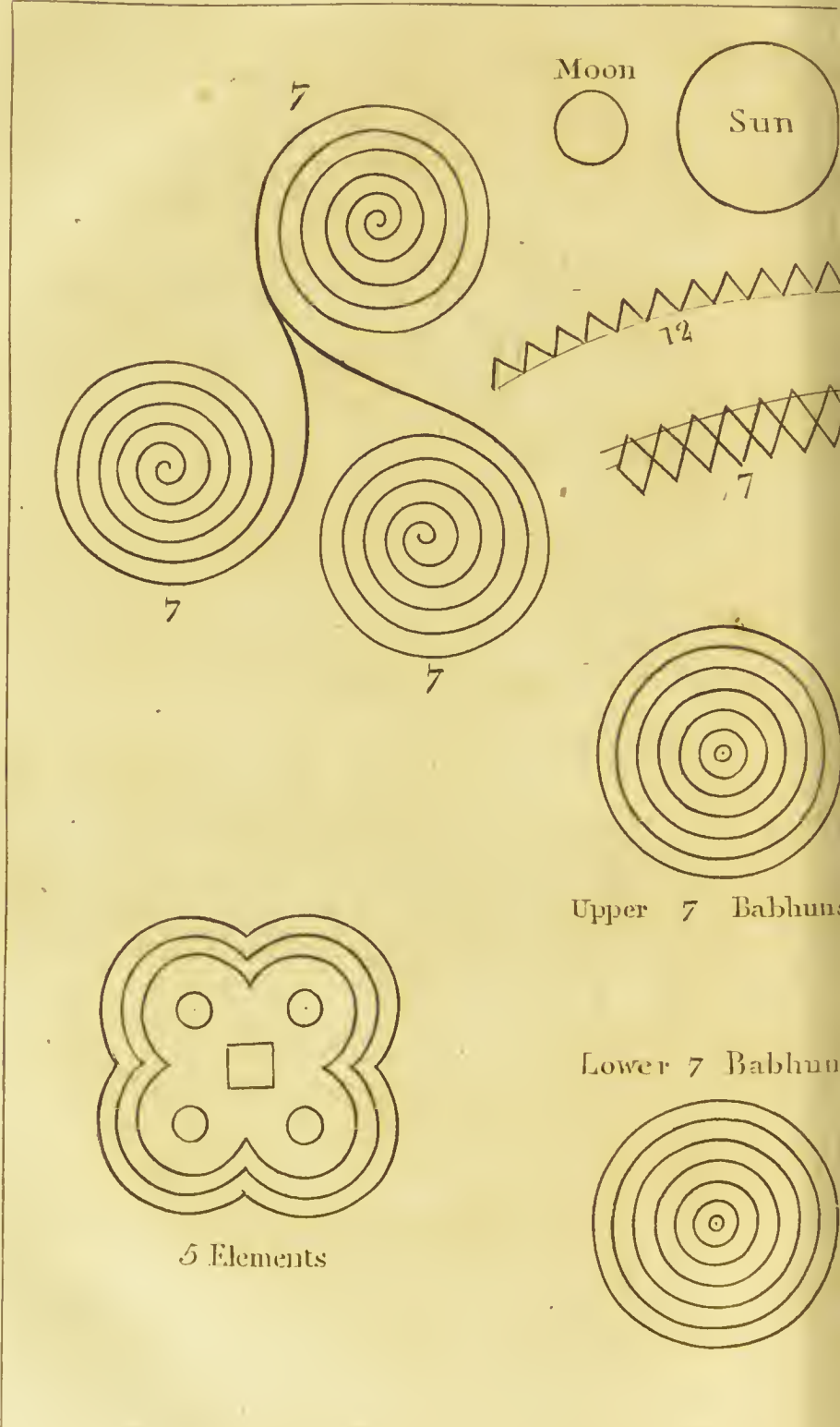


otherwise *Grudeman*, the judge of departed souls; the *Yaman* or *Jaman* of the Brahmins, the *Afuman* or *Gruteman* of the Persians (see p. 41), the *Pluto Summanus* of the Romans. But paradise they placed in the seventh sphere of the heavens; the *speir ard-rinnac n 'Edan-gan*, the sphere of the high starry garden of Eden, or Paradise; of which in the Essay on the Astronomy of the ancient Irish. Yet, in the Irish apostolic creed, Christ is said to have descended into *Ifrion*.





Planetary System at the Mithraic Cave of New-Gr





## CHAP. IX.

OF THE

## ASTRONOMY OF THE ANCIENT IRISH.

Ruderibus pretiosa suis.

Philosophia, res variè utilis, olim quidem viguit apud barbaros, per gentes sparsim resplendens; postremò denique ad Græcos etiam venit. (Clem. Alex. 1 Strom.)

### SECT. I.

ON this subject we have only fragments, and the language of the day, to prove, that the ancient Irish had their knowledge of astronomy from the Chaldæans, from that colony named by them *Tuatha Dédan*, or the Dedanite haruspices or astrologers.

From these *Tuatha*, in Chaldee טטא *Thutha*, i. e. *haruspex*, or, as Symmachus and Hieronymus write and explain the word, Βουαι, i. e. *Babylonii haruspices*, quod nos vertimus in Hebræo גזירין *gazirin* (Bochart), were formed the Pagan Irish clergy, named *Seanoir*, or wise men. Pers. زبير *Zinir*, synonymous to the Irish *Draoi*; Ar. دري *Deri*; Pers. *Daru*, a wise man, a word

word which has been erroneously translated *Druid*. But, though this may have been the root of the Celtic *Drwydd*, the *Draoi* of our Indo-Scythæ differed so much in their religious tenets, they should not be confounded with the *Druids*; for, as Mr. Pinkerton observes, in his *History of the Scythians*, *there never was a Druid in Ireland*.

That *Tuatha* in Irish has the same signification as נִשְׁב in Chaldee, is plain by the following lines, quoted and translated by Colgan, in his *Life of St. Patrick*.

*Tuatha* Heren tarcaintis  
Des nicfead fithlaith nua.

*i. e.*

*Vates* Hiberniæ vaticinabantur  
Adventurum (tempus) pacis novum.

Much care had been taken, by the first Christian missionaries, to destroy the manuscripts of the pagan Irish. Mythological, astrological, and astronomical, all contributed to the conflagration.

If even a fragment was not to be found, the living language of the day, a language more than three thousand years old, is sufficient to prove, that they are the *Aire Coti* (noble shepherds), or Indo-Scythæ of Dionysius P., who, under the name of *Pheni* and *Phoinice*, came to these western isles, the *Cuthi* of the learned Bryant.

But we lay a stronger claim for the *Aire Coti* to an early knowledge in astronomy. Caucasus, from whence they originally set out, was famed  
for

for astronomers. Cicero acquaints us that the Babylonians, and *those who contemplated the Heavens from Caucasus*, had a series of observations, extending back for 473,000 years; by whom, as Mr. Maurice observes, Cicero must mean the elder Persians, and these were Scythians, from whom the Indo-Scythæ.

“The Indo-Scythæ afterwards occupied the coast of Syria, under the titles of Belidæ, Cadmians, and Phoinices. They are called Cuseans, Arabians, Eruthræans, Ethiopians; but, among themselves, their general patronymic was *Cuth*, and their country *Cutha*.” (Bryant.)

“To the Indo-Scythæ we are indebted for the use of those cyphers or figures, commonly termed Arabian.” (Bryant.)

“Notæ vulgares numerorum, nihil aliud sunt quam literæ Scythicæ. Indi easdem numerales notas habent, sed habent à Persis. Persæ autem ortu sunt Scythæ.” (Boxhornius.)

In the fifth volume of the *Collectanea de rebus Hibernicis*, I have given a plate of numerals from an Irish Ephemeris, now in my possession, compared with those of the Indians and Arabs. They are exactly the same.

“Classical reading (says Smith, in his History of the County of Kerry) extends itself, even to a fault, amongst the lower and poorer kind in Kerry; many of whom, to the taking them off more useful works, have greater knowledge in this way, than some of the better sort in other places.

places. Neither is the genius of the commonalty confined to this kind of learning alone; for I saw a poor man, near Black-stones, who had a tolerable notion of calculating the EPACTS, GOLDEN NUMBER, DOMINICAL LETTER, the MOON'S PHASES, and even ECLIPSES, *although he had never been taught to read English.*"

Consequently this man must have received his knowledge from Irish manuscripts.

I had not been a week landed in Ireland from Gibraltar, where I had studied Hebrew and Chaldaic under Jews of various countries and denominations, when I heard a peasant girl say to a boor standing by her, *Féach an maddin nag* (Behold the morning star), pointing to the planet Venus, the מדינה נג *maddina nag* of the Chaldeans; *maiddinag*, the morning star (Shaw). Shortly after, being benighted with a party in the mountains of the western parts of the county of Cork, we lost the path, when an aged cottager undertook to be our guide. It was a fine starry night. In our way, the peasant pointing to the constellation *Orion*, he said, that was *Caomai*, or the armed king; and he described the three upright stars to be his spear or sceptre, and the three horizontal stars he said was his sword-belt. I could not doubt of this being the כמיה *Cimah* of Job, which the learned Costard asserts to be the constellation *Orion*. *Caomai*, an armed man (Shaw); Ar. كامي *kami*, armed; of which more hereafter." The reader may judge,



judge, from this circumstance, with what eagerness I was impelled to study the Irish language.

It is a remarkable circumstance on record, that, when the rest of Europe, through ignorance or forgetfulness, had no knowledge of the true figure of the earth, in the eighth century, the rotundity and true formation of it should have been taught in the Irish schools.

“Feargil, latinized into Virgilius, descended of an ancient and honorable family in Ireland, left his native country, and passed over to France; where he spent two years in the court of King Pepin, by whom he was kindly entertained, for his learning, and sweetness of behaviour. He was sent by the king to Otho, duke of Bavaria, to be presented to the bishoprick of Saltzburg; and, after two years stay in that province, he was consecrated on the 13th of June, 767. He is the author of a discourse on the *Antipodes*, which he most truly held, though against the received opinion of the ancients, who imagined the earth to be a plain.” (Sir J. Ware.)

This is also mentioned by Mascou, in his History of the ancient Germans; and in Vol. XVI. of Cass. and Lab. Councils, is Pope Zachary’s tenth letter, which contains his damnation against this Hibernian philosopher.

“Virgilius, bishop of Saltzburg, having written that there existed *Antipodes*, Boniface, archbishop of Mayence, the Pope’s legate, declared

him a heretic, and consigned him to the flames.”  
(D’Israel’s *Curiol. of Liter.*)

The author of the *Hist. Lit. de la France*, T. IV. p. 493., speaking of the tyranny of the Danes in Ireland, has the following passage. “*Complures etiam, qui externi hostis vim ægrius ferrent, patriam reliquissè ut pacatioribus locis viverent probabile. Ex horum fortassis grege censendus Dungallus Hibernicus, qui Carolo et Ludovico filio imperantibus, philosophiæ et Astrorum imprimis scientia, inter Gallos claruit.*”

These are undeniable authorities of astronomy having been studied by the ancient Irish, and it is as evident, that treatises on that science did exist about fifty years since, when Smith and Harris published the *Histories of the Counties of Cork and Down*. Both mention that they had seen one in manuscript, and in the Irish character, in the library of St. Patrick’s cathedral. A strict search was often made, at my request, but no such book could be found.

From conversations with the peasants of this country; from fragments of Glossaries, particularly that of Cormac, first archbishop of Cashel (said by Sir J. Ware to have been converted by Patrick); from names existing in the modern printed dictionaries; my curiosity was raised to the highest degree; because I found all astronomical names corresponded neither with the Greek, Latin, German, Welsh, nor Saxon tongues, but with the Chaldaean.

For

For example, the word *Nag*, a star, *Maidden Nag*, the morning star (Venus), is in every dictionary, and in every peasant's mouth; compounded of *deen*, or *daona*, to ascend; whence *Maidin*, morning (the ascension of the sun), and *Nag*, a star; in Chaldee and Syr. נג *Nag*, and נגא *Naga*, a star. מדינה *Medinah*, oriens, from דנה *denah*, oriri. *Medinah Nag*, in Chaldee, is the *Maidin Nag* of the Irish.

To the Glossary of Cormac we are much indebted for the names of many pagan deities, many of which are Hindooftanee and Brahminical. Under the word *Trog-Ain*, or children of the sun, he says, *Agus as geinither Arún ria sin n'Grein is in maidin. i. e. And he begat Arún, the forerunner of the sun in the morning.* This is evidently *Arun*, of the Brahmans, the charioteer of the sun. "Could *Arun* dispel the shades of night, if the Deity, with a thousand beams, had not placed him before the car of day?" (Sacontala.)

From these, and other passages of like kind, I am convinced the Glossary was written by Cormac, first bishop of Cashel, of the fourth century, before his conversion, and not by Cormac, archbishop of Cashel, and king of Munster, in the tenth century.

Chance at length threw into my hands a small treatise of astronomy in Irish. It was sent to me, for the translation of certain passages, by my ingenious and learned friend, the late Mr. Astle,  
author

author of the Origin of Alphabetical Writing; since which time many other fragments have come into my possession.

This MS. had been in the hands of Doctor Parsons, author of the Remains of Japhet; as I found by the following letter between the sheets of the astronomical treatise.

Red Lyon Square, June 6, 1795.

DEAR SIR,

I HAVE looked over your curious MS. with great pleasure, and find it to be very valuable on several accounts. First, for its antiquity, as *it was certainly written within the century of the conversion of the people to Christianity*; for this is the most pure and ancient character of the Magogian tongue, from which the Greek and every other alphabet of Europe had its rise. This may, perhaps, surprise the learned; but it shall not want proper authority, when I publish a work I now amuse myself with, to that purpose, which you shall see ere long, if it pleases God to spare me a little while. Secondly, it is a treatise on cosmography, which has for illustration several astronomical schemes, laid down according to the system of *Ptolemy*; and the whole seems to be founded upon his *de Judiciis Astrologicis*.

There is an astronomical Rotula at the beginning, with a moveable index of vellum, containing the names of the signs of the zodiac and planets, in Latin, with the numeral figures; and it

is



is remarkable that they had not quite adopted the Q, which is of Latin invention, except as initials, when they wrote Latin; for Aquarius is spelt *Acarius*, notwithstanding they were versed in the Latin tongue, from the necessity they were under of making copies of the Gospels, upon account of Christianity; for no more than seventeen letters were ever used in the Irish language; but in writing Latin they were obliged to take the superfluous letters of this, though they continued to use their own characters.

In one of the schemes, the earth is put in the center, and the other three elements, *aca* (for aqua), aer, ignis, round it, in different spheres, and beyond the firmamentum.

There are many other schemes shewing the earth in the center, with the orbits of the sun and

“ *Aca*, *Oice*, *Oige*, *Uige*, *Ob* in Irish, water; whence *Cann-oice*, the star *Oice*, sometimes written for *Cann-ob*, whence *Canobus*, in the constellation Argo. Ch. *ay boug*. Æth. *hoga*, aqua, lacus; as a verb, immergere. Hence the mistake of *Diodorus Samus*, viz. qui verò ad *Axaniam* navigant, ad stellam *Canobum*, quæ ibi *equus* dicitur, cursum dirigunt. From *Oige* is formed *Oig-ogh*, the hero of the water, Ogyges, i. e. Noah; and *Uiginge*, a fleet, &c. (C. V.) “ Dira-t-on que les Irlandois ont emprunté des Romains les mots qui leur sont communs avec eux, lorsque ces mots se retrouvent dans les langues de la haute Asie, dans le Persan le plus ancien et aux Indes? Le prétendre ce seroit montrer le dévouement le plus absurde pour des systèmes dénués de tout fondement; ce seroit se refuser à toute lumière, à toute raison.” (Gebelin, Orig. du Langage.)

and planets round it, in some of which the names are Latin, and some are Irish. And it is remarkable, that the two or three first words of every article, except a few, are Latin, but the treatise itself is Irish.\*

I make no doubt this was the system at that time adapted, and *joined to their own ancient astronomical doctrines*, and taught in their universities; of which they had many.

The first words in capitals are the titles of the ensuing writing, as if the author had designed them for heads of chapters; for one of them has these words, *Dico quod occasio hujus ignis*, &c.; and then follows the philosophy of fire. And thus are written the accounts of the other elements, and parts of the system; but the first chapter is the exordium or introduction to the whole book, beginning thus, *Gloria Deo principio*; to which is subjoined, in Irish, *Gloir do Dbia do toisach gan tofach*, which means, *Glory to God the beginning without a beginning*.†

Then follows the chapter of the Firmament, and the opinions of philosophers, beginning with  
*Dicunt*

\* We have already accounted for this. It was done for the convenience of the scholars who flocked here from Britain.

† This is a literal translation of the Arabic. (C. V.

الجد لله الاول بلا بدايه والاخر بلا  
تهاية ذي

*Laus Deo, qui primus est sine initio, et ultimus sine fine, &c.*  
(Abul-Pharagii Historia, Præfat.)

*Dicunt Philosophi*; and to this chapter belongs the scheme, mentioned, of the four elements and firmament.

Another chapter begins with *Calor et Frigiditas*; and, indeed, regular chapters of each of the four elements, according to their arrangement in the scheme. There are also particular descriptions and philosophical discussions upon the different schemes, linear or circular,—upon seas, rivers, &c. which shew the work to be a complete cosmography.

The other leaves do not belong to this work, but are fragments of a system of the art of medicine, which my time will not permit me to describe in a particular manner. I must, however, remark, that this was also written within that century, but later than the other, and that this was about the time that the learned men invented and used so vast a number of abbreviations, as render MSS very difficult to be understood. I know many, but not two thirds of them, and had much trouble in preparing this account for you.

I am, &c.

JAMES PARSONS.

I shall not give a full translation of this work, but extract such parts as will make it appear, that it is, as the Doctor observes, *Observations on Ptolemy and others, together with a system adapted and joined to their own ancient and astronomical doctrines*; for, if it had been a  
literal

literal translation of Ptolemy, or any other Greek author, no such names as *Sdan* for the poles, *Nag* for a star, *Sibal* for the sun's path, *Geis* and *Aigheis* for the sign Aries, *Airgheis* and *Leo* for the bull, which are all oriental,—could possibly have occurred.

The Doctor observes, that the Treatise begins with *Gloria Deo principio*, to which the Irish author has subjoined *da toiseach gan tofach*, which means *a beginning without a beginning*. It is an addition that merits attention, and a proof whence the Hibernian philosophers drew their knowledge. God the creator, the *Sos indfir* of the Irish, the *Zeus* of the Phœnicians, was represented by a circle, a figure without beginning or end. God is one, say the Brahmans, creator of all that is: God is like a perfect sphere, *without beginning or end*. (Holwell's Hist. Event. p. 2. and 25.) *Cnepb* (in Irish *Cnaimb*, *Cnairv*, i. e. the great winged one), says Plutarch, speaking of the Egyptians, was all good, *without beginning or end*. The Phœnicians held the same ideas. *Sanchoniatho* informs us, *Zus hu Asphira acranitha meni arits chuia*,—Jupiter is a feigned sphere, from it is produced a serpent: *Asphira hu chial d' Alba dilb la strura ula shulma*,—The sphere shews the divine nature to be without beginning or end.<sup>2</sup>

Hence one of the old Irish epithets of the supreme Deity was *Ti mor*, or the great circle.<sup>3</sup>

*Ti*

<sup>2</sup> Œdip. Ægypt.    <sup>3</sup> *Ti mor*, God. (Shaw's Irish Dict.)



*Ti* is a circle, Ex. gr. *baoi Ti glas fair isin ionad in ro iadh an narr íme ire*,—a green circle marked the part of his body, on which the serpent turned itself.

The ancients represented the Deity not only by a circle, but by volutes of circles. Quintus Curtius tells us, that the temple of *Jupiter Ammon* had a rude stone, whereon was drawn a *spiral line*, the symbol of the Deity.

Such we find on the stones in the *mithratic* cave of New Grange,<sup>b</sup> described in my *Vindication of the ancient History of Ireland*.<sup>c</sup>

The Hibernian philosophers never had any image of the Supreme Being. Like that peculiar race of *Brahmans* among the *Malabars*, described by La Croze, who boast of a divine descent, they lay aside all idolatrous worship, and give themselves up entirely to the most rigorous mortification, affect enthusiastic ecstasy and quietism, and hope to resemble the divine nature, by putting off all animal passion. *They have some practical knowledge of astronomy, which they appear to have derived from the Egyptians, as they call the Zodiac by the ancient Egyptian names.* (La Croze.) Father Bartholomew, who had read all the works of these Brahman, says, that  
he

<sup>b</sup> A corruption of *Grian Ugh*, i. e. the cave of the sun.

<sup>c</sup> There is an inscription on one stone, which Governor Pownall has given in the *Archæol.* Vol. II. He thinks the characters are numerals, partly Cadmean and partly Egyptian, by the Phœn-Malta alphabet of Barthelemy.

he discovered this sect had no images seven hundred years ago. Our Aire Coti, who first settled in this country, had no images. Image worship was not introduced into Ireland till the establishment of the Christian religion.

They were disciples of *Budda*. They contend, that the *essence of essences*, or Supreme Being, wants figure, and cannot be comprehended; that it fills all things; possesses the highest wisdom, truth, knowledge, and purity; is infinitely good and merciful; creates and supports all things, and cannot be represented by any *image*. That there are subordinate Gods; and the souls of brutes and men have the same origin, and being confined in one body for a time, pass into another. (Enfield, Hist. Philos. Burnet, Arch. App.)

This was the doctrine of the Irish Draoi, or philosophers, differing in almost every particular from the Druids of the continent, as will appear in many instances in the following sheets. No images were permitted in the worship of the ancient Persians, another colony of the Indo-Scythæ. (Diog. Laert.)

Whether the Hibernian philosophers entered into the deep trigonometrical knowledge of the Hindoos, we have not sufficient fragments to ascertain. Were we to judge by the few technical terms still retained in the Glossaries, we may decide in the affirmative. Some are Chaldaic, as *Dora*, a right line; Ch. דרדא *dara*.

*Dur,*

*Dur*, a sphere, a cycle; Ch. דור *dour*.

*Tarbeirt*, a rhomboides, from what language I know not.

*Soith*, a cycle; Ch. שוטא, from שוט, *Sboth*, *circuire*; whence the circular dance of the Irish pagan priests was named *Soith-leag*; Ch. רג *leg*, exultare. *Soithis*, a complete and perfect circle, which approaches to the Sanscreet *Joyotish*, a name of the *Surya Siddhanta*, or faster of astronomy. *Cramogha*, a fine, is not very different from the Sanscreet *cramajya*, a fine. *Gha*, a chord, approaches in found the Sanscreet *jya*. Until we are supplied with a Sanscreet dictionary, these etymologies must rest on bare conjecture.

We cannot here omit the words of Sir William Jones: "I hope to satisfy the public, as I have satisfied myself, that the practice of observing the stars began, with the rudiments of civil society, in the country of those we call *Chaldeans*, from which it was propagated into Egypt, India, Greece, Italy, and Scandinavia, before the reign of *Sisac* or *Sacya*, who by conquest spread a new system of religion and philosophy from the Nile to the Ganges, about a thousand years before Christ: but that *Chiron* and *Atlas* were allegorical or mythological personages, and ought to have no place in the serious history of our species.<sup>a</sup> With the religion of the old Persians, their philosophy (or as much as we know of it)

was

<sup>a</sup> See *Cruine*, a cycle; Ch. כרן *Crun*, *sphæra*. And *Eatal*, the globe, the universe, in Art. Cycles.

was intimately connected; for they were assiduous observers of the luminaries, which they adored and established, according to *Mohsan*; who confirms, in some degree, the fragments of Berosus, a number of *artificial cycles*, with distinct names, which seem to indicate a knowledge of the period in which the equinoxes appear to revolve. They are said to have known the most wonderful powers of nature, and thence to have acquired the fame of magicians and enchanters.” (Sir W. Jones, Diff. VI. on the Persians.)

We have shewn, from Cicero, that this science originated with the Babylonians on Caucasus, the cradle of the Aire Coti, or Hibernian Scythians. (See p. 10.)

The Irish history declares an alliance with these Chaldeans of Dedan; and, from their title, *Tuatha Dedan*, Ch. טוּטָא *Tuta*, which Symmachus explains by *ἡραῖ*, i. e. *Haruspices*, there cannot be a doubt, in my opinion, that the Hibernian philosophers, or Draoi, were of that race. New proofs will arise in every page of this essay.

I cannot conclude this paragraph, without renewing my claim to Stonehenge, as the work of the Aire Coti, that colony of the old Irish that first inhabited Britain; and to Abaris, the Hyperborean philosopher, as one of the same colony.

Of Stonehenge I shall treat at large under the chapter on Cycles. As to *Abaris*, I need only follow Toland, and that great Indian antiquary Mr. Maurice,



Maurice, to prove, that *Abaris* was of the Aire Coti of Britain.

Diodorus relates, that there is an island to the north, or under the bear, beyond the Celtæ (meaning Gaul), little inferior in magnitude to Sicily, in which the Hyperborean race (as the Greeks denominated all those nations that were situated north of the streights of Hercules<sup>e</sup>) adored Apollo as the supreme deity. That in it was a magnificent consecrated grove, with a circular temple, to which the priests of the island frequently resorted with their harps, to chaunt the praises of Apollo, who, for the space of nineteen years, used to come and converse with them; and, what is more remarkable, they could shew the moon very near them, and discover therein mountains, and heaps of caverns. He describes the island as a fruitful and pleasant island, and relates, that most of the inhabitants of it were priests and songsters. He adds, that they had a language of their own; and that some Greeks had been in it, and presented valuable gifts to their temple, with Greek inscriptions on them; and that one *Abaris* came from them to Greece, and contracted friendship with the Delians.<sup>f</sup> He concludes with saying, that  
over

<sup>e</sup> And as many Irish authors denominate all to the south of the streights, Greg, or Grecians.

<sup>f</sup> Apollo was called Delius. Hinc Delos insula, quod ibi Deus præsentissimus fingeretur, nempe Apollo (Bochart).

over their sacred town and temple, there presided a sort of men, called *Boreadae*, (so denominated by the Grecians of that day,) who were their priests and rulers.”

Such is the account given near 2000 years ago of this celebrated temple, by Diodorus the Sicilian, *from a writer still prior in time.*

*Abaris* was a Scythian, an Indo Scythian or Phœnician, as all the Aire Coti inhabiting Britain and Ireland were: he was a great orator, a sharp witted man, as his name in Irish declares. He wore a plaid and trowsers, as the Erse do now, and as the Irish did. The orator Himerius says he was a *Scythian*. “They relate, says Himerius, that *Abaris*, the sage, was by nation an Hyperborean, appeared a Grecian in speech, and resembled a Scythian in his habit and appearance. He came to Athens, holding a bow in his hand, having a quiver hung on his shoulders, his body wrapt up in a *plaid*, girt about the loins with a gilded belt, and wearing trowsers, reaching from his waste downward.”—By this, says Toland, it is evident, that he was not habited like the (northern) Scythians, who were always covered with skins: but appeared in the native garb of an aboriginal *Scot*.” It was a dress, common to the Aire Coti and the Chaldæan soldiers, as I have explained, agreeable to Gebelin’s translation from

*D'albha na Duile adhartas ann*; (Cormac.) i. e. they worshipped the figure of *Duile* there. See *Art, fun*, No. 9. *Di-ula*, the god of fire, the sun.

from the prophet *Nabum*. (Vindicat. of Irish history, p. 532, note G.) The old Arabs also wore the *فلوت phalut* or plaid, *parvum et angustum indumentum*. (Gol.)

“As to what relates to the abilities of Abaris, adds Himerius, he was affable and pleasant in conversation; in dispatching great affairs, secret and industrious; quick sighted in present exigencies; in preventing future dangers circumspect; a searcher after wisdom, desirous of friendship, trusting little to fortune, and having every thing trusted to him for his prudence.”

No name could better correspond with such a character, than the Irish compound Abaris, or *Abar-ais*, one on whom dependance may be placed, for his propriety of speech. Ch. *באר bar*, loqui cum expositione, claré, diserté.

Abaris was a priest of Apollo or Baal, and, according to the custom of the pagan Irish, did *oirfittca don Aofar*, strike the harp to Aofar.—*Agus an tan sin ag orphideab d'Aofar cumbad, idir an da codhla*, and then he struck his harp to the Lord Aofar, between his two sleeps; in other words, he arose at midnight, to chaunt with his harp to Aofar, that is to Baal or Apollo. This passage, taken from an ancient Irish manuscript, accords perfectly well with the account of Diodorus Siculus: the dress corresponds with that of the old Irish and Scots, and the name *Abaris* agrees with the character of this Indo-Scythian. To conclude, the *Boreadæ* or governors, men-

tioned by *Diodorus*, are the *Borradach* or chiefs of the ancient Irish, from *Bor*, *Bar*, supreme, and *ruad*, a governor. *Diarmut Ruad ro fios*; *Diarmut*, the most wise governor. B and M are commutable in all oriental languages. *Muireadach*, a sovereign. (Shaw.) Ch. מְרֹדֶךְ *merodoc*, dominator, gubernator. M et B in Oriente maxime permutabilis. (Boch.) Hence, in the Basque, *Christo Buara*, the Pope.

The island of Britain was inhabited 1000 years before Christ, according to Whitaker. This was prior to the coming of the Cymeri. The Britons had not the use of the harp, until the time of Gruffith ap Conan, a prince of North Wales, about King Stephen's time, as the learned Selden asserts. The Indo-Scythæ have been ever famous for the *Clair-seach* or harp, the כלי *cali* of the *Sacæ*, by whom it was invented or improved. (D'Ancarville.) As to the *Crwd* or *Crut*, an instrument Mr. Barrington thinks was peculiar to the Welsh nation, I have shewn, in the *Collectanea*, N°. XIII. that the קְרֻט *krut*, by the testimony of *Midras Rabba*, was an instrument well known in Chaldæa; and the Jews reckoned it a profane instrument of music, used in drinking houses.

From all these circumstances combined, I think it is evident, that the island described by *Diodorus* was Britain, then inhabited by the *Aire Coti*, and that *Abaris* was of that nation.



## SECT. II.

THE origin of astronomy is lost in the abyss of antiquity. We learn from scripture that, in the very first ages, men must have had some method of measuring time. God told our first parents, that the lights of the firmament of heaven were for signs, and for seasons, and for days, and for years. That the year, by observations of the constellations, was divided into months, is evident by the detail of the flood. The ark rested in the seventh month, on the seventeenth day of the month; and in the tenth month, on the first day of the month, were the tops of the mountains seen.

Yet there are authors who are of opinion, that the antediluvians reckoned by lunar months, and that the year consisted of 360 days, instead of 365 days, 6 hours; not considering that, in so small a space as twenty years, the periods of the seasons would have been changed, by 5 days, 6 hours, multiplied by 20, equal to 105 days. A very considerable change truly, which must have put them on a method of measuring the true time. But, as there is no science which depends so much on the length of time as astronomy, it must have been long before it arrived at any great perfection.

Whatever progress man had made in this science before the deluge, this, together with

every other monument of the arts and sciences, was swept away from all mankind, except Noah, and a few of his descendants. The effects, which the confusion of tongues and the dispersion of families must have produced, rendered the remains of astronomical knowledge of little use to the immediate descendants of Noah, notwithstanding the promise of God to Noah, "that, while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." From which it is evident, that the seasons were not altered by the deluge.

Necessity soon obliged the posterity of Noah to study the course of the stars, of which we must suppose they had some knowledge before the flood. The operations of agriculture depended on the observations of the seasons. Orders in the affairs of civil society, and the distinction of the seasons destined to religious solemnities, introduced the division of time into years, months, &c.

The Babylonians and Egyptians were the first after the flood, in their skill and constancy in observing the motions of the heavenly bodies. The way of life of the first inhabitants of Chaldæa favoured the progress of this science. Tending their flocks was one of their chief employments; agriculture was practised by them in very early times. Their country consisted (for the most part) of immense plains, covered with sands, driven

driven about by the winds, leaving no traces of any road. The stars became their only guide on all journies, which were generally performed in the night time, to avoid the excessive heat of the day.

The Chaldæans have been esteemed, by all antiquity, the inventors of judicial astrology. This ridiculous study obliged them to find out methods of determining the motions and aspects of the stars. So that astronomy owes its greatest improvements to the horoscopes drawn by these frivolous philosophers, to read the fates of men in the *book of heaven*.

And this must have given the idea to the Jews, to assign the nature of men, according to the *planet* they were born under. In Schab. fol. 156, we read, that those, born under the *sun*, are handsome, generous, and open, concealing nothing; under *Venus*, rich and libidinous; under *Mercury*, wise, and of good memory; under the *Moon*, valetudinarians, and inconstant; under *Saturn*, unhappy; under *Jupiter*, just; under *Mars*, happy.

Omnia per (מלכ) sidera (fato divino) decreta sunt, ut sint coram eis. Eccles. vii. 16. and ix. 1. (Buxtorf.)

Chaldæi scientiâ stellarum periti omnia astro-  
rum motibus tribuebant, à quibus credebant dispensari mundi potentias, quæ constant ex numeris eorumque proportionibus. (Philo in libro de Abraham.)

Immediately

Immediately after the confusion of tongues, or the dispersion, which was in consequence of the building of the observatory at Babylon, God promises Abraham that his seed shall be as numerous as the stars in heaven. And thus Balaam, by God's express orders, declares, there is no *enchantment* against Jacob, nor any *divination* against Israel: for their divination was in general by the aspect of the constellations; whence the diviners are called *star-gazers*, cloud-mongers, &c. &c.

With this astronomical idea is Joseph's dream (Genes. xxxvii.) conveyed by images of the *sun* and *moon*, and eleven *constellations*, bowing down to him (the twelfth); which the scripture explains, in the next verse, to signify his eleven brethren. These constellations, thus coupled with the sun and moon, can mean only the *Signs of the Zodiac*, in whose bounds the sun and moon are always found; and which signs, as well as the sun and moon, have been always represented by living animals. Hence, I think, we may conclude, the sphere was known to Joseph, that is, about 3528 years before Christ; which agrees with Sir William Jones's observations on the Indian zodiac, the knowledge of which, he says, may be *certainly traced* back at least 3000 years. This is the opinion of Gebelin, the Rev. Doctor Barrett, and several other learned men.

Jacob bade his children read, in the *book of heaven*, what must be the fate of them and their children.



children. “Itaque hunc in modum intelligi potest, quod in Iosephi precatone à Jacobo dicitur; legit in tabulis cœli quæcumque accident vobis et filiis vestris, quinetiam complicabitur quasi *liber*.” (Origen Comm. in Genes.)<sup>s</sup>

The Chaldæan sphere is formed of literary characters, called *Cheteb-ha-melachim*, the writing of angels; and it is supposed by some Rabbins, that the prophet Isaiah (ch. xxxiv. v. 4.) points at this kind of written scroll; “And the heavens shall be rolled together as a scroll;” or, rather, as the Hebrew would read, *complicabuntur cœli quia liber sunt*. Pier. Valerianus, in his Egyptian Hieroglyphics, speaking of the *Rakia* or heavens, has these words; “*Illa extensio in modum pellis tanquam literis inscriptæ luminaribus, et stellis, dicitur Rakia;*” which, in Arabic and Irish, signifies writing.

The Egyptians marked the spheres and courses of the stars by *vowels*, as may be seen in Irenæus and Grotius. (Evang. p. 380.)

Joseph’s dream made great impression on his father and on himself. (Gen. xlii.) Jacob seems to have had it always in his mind, and to have delivered the prophecy on the fates of his sons, with a view every where to it. Thus (Gen. xlix.), Reuben he compares to water. “*Unstable as*  
water,

<sup>s</sup> The Chaldæans and the Brahmins had the same ideas. The Indians believe that the fate of every infant is written in its head by Brama; and some Brahmins assert, that the actions of men are written in the stars, and announced by their aspects and movements.

water, thou shalt not excel." And we find in the zodiac, an aquarius, *wasting* water.

Verf. 4. Simeon and Levi he couples together, observing they are brethren, similar to the Gemini, or twin brothers; מַתְבּוּמִין *Mathbiumin*. The Sanscrit name of Gemini, *Mithuna*, much resembles this Chaldaean word.

Verf. 9. Judah is a *lion*: from the prey, my son, thou art *gone up*.

Verf. 14. Ifachar is probably *Taurus*. The Vulgate translates it a *strong ass*, but the Septuagint a ploughman. The ass was harnessed to the plough, as we find in Isaiah, xxx. 34. Boves et asini terram colentes. (Vulg.)

Verf. 16. Dan shall be נָחָשׁ *nabas*, a serpent by the way, and שֶׁפִּיפֹן *sephiphon*, an *adder* in the path, that biteth the horse's heels, and maketh him throw his rider. Here is *Scorpio*, placed beside *Sagittarius* riding on his horse. The lexicons are at a loss from what root *sephiphon* is derived: Bochart is clear it meant *serpens claudus*, which agrees well with the aukward motion of the scorpion, but not with that of any of the serpent kind. The scorpion has its sting always erect, and would wound the horse's heels on being trod on. In the zodiac, the horse's feet are in the act of treading on the tail of the scorpion.

Verf. 23. Joseph is a fruitful bough: the archers have forely grieved him, and shot at him: that is, *Sagittarius*. Joseph is likened to *Virgo*, with her  
ears

ears of corn: an elegant allegory of his chastity, and of his care over Egypt.

Vers. 27. Benjamin shall ravin as a *wolf*. Probably Capricornus, which on the Egyptian zodiac is a goat, represented as led by Pan, with a wolf's head. The wolf is one of the old forty-eight constellations, and sometimes given to the centaur, who is then called *centaurus cum lupo*.

Vers. 21. Naphtali is a hind let loose. It should have been a *ram*, playing on the name נַפְתָּלִי *tali*, signum celeste, Aries. (Buxt.)

Vers. 13. Zebulun shall dwell at the haven of the sea, and he shall be for a haven for ships; from זָבָב *zaba*, testudo. He was compared to *Cancer*, a marine animal.

This knowledge of the zodiac might have descended in the family of Abraham, who dwelt in Chaldæa.

Since these ideas were published in the *Oriental Collections* of Sir W. Ouseley, the subject has been treated with much superior judgment and abilities, by the Rev. Doctor Barrett, of Trinity College, in his Enquiry into the Origin of the Constellations. I beg leave to refer the reader to that learned work.

## SECT. III.

*Of the Figures of the Zodiac.*

AUTHORS are at a great loss, to what people to attribute the figures of animals, depicted on the zodiac; not considering, that the constellations may have been classed by one nation under certain names, and the figures delineated by another, without respect to the seasons. This appears to me to be the fact.

There is no climate on the globe where the constellations will correspond with the seasons, according to our ideas of them, or were they intended to correspond.

Abbé Pluche, persuaded that the twelve signs had been known and used in Egypt, knowing very well that this arrangement does not agree with the state of the year in Egypt, where the *harvest* is over long before the *Virgo* appears, and that there falls no *rain* during the sign *Aquarius* being visible, and so of the rest, draws this conclusion; that the Egyptians were not the inventors of the zodiac, but that they had borrowed it of an eastern people, and that its invention is of very great antiquity, *anterior to the dispersion*. The same may be said of the Babylonians, whose country lies in the same latitude with



with Egypt; yet it appears that the Chaldæans were the authors of the celestial chart.

That the knowledge of the sphere preceded the deluge, is the opinion of many learned writers. Consult Brucker, *Hist. Crit. Phil. Tr.* VI. 56.; Maurice, *Hist. Hindost.* I. 304.; Barrett's *Enq. into the Origin of the Constellations*, p. 14.; Hottinger, *Smegma Orient.* p. 239. The Jews ascribe the discovery of the twelve signs to Enoch, who was the seventh from Adam, and coeval with him.

But all these authors give no satisfactory account of the depicting the zodiac with animal figures.

The Greek sphere has been supposed to have been invented by *Chiron* and *Museus*, two of the *Tyrrhenians*, who, it is said, delineated the expedition, under the name *Argo*, amongst the *Argonauts*. But, as Mr. Richardson justly observes,\* this seems to be a fundamental error, into which Sir Isaac Newton has fallen, even in his own line. *Canopus*, the chief star of *Argo*, is only 37 degrees from the south pole: the greatest part of the constellation is still nearer to it. The course of the supposed voyage, from Greece to *Colchis*, lies between 39 and 45 degrees of north latitude. A few only of the lesser stars can possibly be seen in the whole track; whilst those of the first magnitude, and which alone are deserving notice in every astronomical

\* *Dissert. on Orient. Languages*, p. 83.

nomical observation, are, in those parts, totally invisible.

Had this sphere been constructed by the Argonauts, and had they wished to commemorate the enterprize, by placing the *ship* amongst the stars, they would certainly have chosen a constellation which was conspicuous to Greece, and not one, the visible stars of which were too minute to attract the attention, or to be of the least use in the direction of their navigation.

But *Argo* was visible to the Indo-Scythæ, or Aire-Coti, when seated in *Limyrica*, between the Indus and Ganges; the people who, I shall prove, depicted the zodiac; who, according to Dionysius P.,

— Shewed a path through seas unknown;  
And, when doubt reign'd, and dark uncertainty,  
They rendered life more certain. They first viewed  
The starry lights, and *formed them into schemes*.

“Coeli autem regio australis infra horizontem deprimitur, et diversam siderum formam exhibet; ita ut Diodorus Samius de *Indis* narrat, qui, cum ad *Limyricen* navigant, *Taurum* in medio cœlo, et *Pleiades* ad antennas media habent; qui vero ad *Azaniam* navigant, ad stellam *Canobum*, quæ ibi *equus* dicitur, cursum dirigunt, atque inter ea *Apricius* resonat, aliaque multa hujus modi narrat.” (Moses Choren. Geogr. p. 336.)

The Chaldæans made use of their alphabetical characters to represent the constellations. To  
each

each letter they assigned a certain number of small circles they denominated stars: thus,  $\aleph$  had four stars, one in each angle;  $\gamma$  had one, in the left hand corner of the upper stroke;  $\beth$ , which was then in the form of an anchor reversed, had two, one in the left hand flook, and one in the bottom of the perpendicular stroke. The word  $\text{ארת}$  TRA, thus written, formed this figure,  $\cdot\cdot\cdot\cdot$ : answering to the constellation *Ursa*, or the bear. The word, read from right to left, according to the Hebrew and Chaldæan method, will be pronounced ART, which, I presume, was the name of the constellation with the Babylonians; but, when the Indo-Scythæ came to consider the celestial globe thus written, the word ART signifying a *bear* (as it does in Irish), they named the constellation the bear, and depicted it on their zodiac accordingly; and hence the bear with a long tail.

“ Les figures d’hommes et d’animaux que les anciens ont assigné aux constellations, pour distinguer les divers groupes d’étoiles qui se remarquent dans le ciel, n’ont, comme l’on sçait, aucun rapport avec la configuration respective de ces étoiles: elles aident la memoire.” (Rouelle, *Uranographie*.)

Monsieur Rouelle would have assigned another cause, had he been acquainted with the Irish language.

Again, the letter  $\aleph$  having four stars, as already explained, and the letter  $\psi$  three, one in  
each

each of the upper points, form the *plaustrum*, thus,  $\psi$  . . . : reading from right to left, SA, or HSA, and this was undoubtedly the name of the constellation; but *as*, or *ais*, in Irish, signifies a waggon, wane, or cart, *plaustrum*.

The last star in the *plaustrum*, in the left hand point of  $\psi$ , is called by the Irish *N'iatha*, from the negative *ne*, and the verb *iatham*, to turn, signifying that which turns not; because this star is so near the pole, its revolution is scarcely discernible, and for this reason it is called the *polar* star. Buxtorf says, the Chaldæans called it  $\text{יֹתָה}$  *iotha*, but gives no derivation, or further explanation. It is probable the Chaldæans borrowed the name from our Indo-Scythians, with whom they had much connection when they were united with the Tuatha-Dedans, and the negative has been omitted. But it is very extraordinary, that the *Iroquois* of North America name this star *iate ouattensis*, or that which *turns not* (Lafitau). The Arabs call it  $\text{جُذَى}$  *judé*, or the ultimate star; whence the Irish *tuadh*, the north pole.

The constellation of the bull is formed by the Chaldæan celestial characters  $\text{בִּרְאֵה}$  BRAT, which, being read from right to left, form the word TARB, which in Irish signifies a *bull*. And, having given this name to the constellation, the idea of representing a domestic rural scene naturally occurred to our Indo-Scythæ; and, there



there being clusters of stars in and about this figure, the idea was pursued. Between the letters  $\gamma$  and  $\kappa$  is a cluster, called by the Irish EID, which signifies *young cattle*. At a distance above  $\kappa$  is another cluster of five stars, surrounding one of greater magnitude. A better device for such a formed cluster could not have been taken, than that of a *hen and chickens*, and this is the name of that cluster in Irish, viz. CEARC-EIN, pronounced *Carc-ein*, hen and chickens. Of these the Greeks formed their Hyades and Pleiades. But we have other authority for the Scythian name of this cluster. “Quidam Talmudistæ dicunt; *Scythæ et Aramæi antiquitus Pleiades vocabant Cercinas*, sicut Latini *Vergilias* et Pulicinellas. Rursus locum generationis et patriam Pleiadum vetusto vocabulo *Cercinas* Mauri vocant, ut Diodorus in 4to libro.” (J. Annii, de Antiq. Etruriæ, p. 349.)

“The Indians, taught no doubt by our Indo-Scythæ, call this cluster *Pillalou-codi*, and *Cartiguey*, signifying the hen and chickens.” (Tables Astr. du P. du Champ,—Astron. Indienne par Bailly. Disc. Prel. p. xxx.)

The Arabs name this cluster *Nuzim*, formed of the verb *nazama*, i. e. *ovis facta fuit gallina*; but some think, by this name, they mean the *bull's eye*, others the *Pleiades* (Golius). They are mentioned by the author of the book of Job, xxxviii. 3. *Et gallina super pullos suos*, i. e. *Pleiades* (Buxtorf). The modern Irish have  
many

many names for this cluster, as *Trillin*, the twinklers, &c. &c.

The word *Zodiac* is not of Grecian origin, but reverts also to the language of our Indo-Scythæ. In Irish, *sodbac* signifies an eclipse of the sun, from *sodh*, dark, obscure; and the *sodbac* or zodiac was so named, because they observed that the sun is always eclipsed in that line. Another name for the zodiac in Irish is *crios-griain*, from *crios*, an eclipse, obscure, and *grian*, the sun. *Sol-crios*, an eclipse of the sun. Arab. *karz*, se abscondit, inde *cris* Lusitanis eclipsis solis vel lunæ. (Golius.)

The general name, in Irish, for the signs of the zodiac, is *comb-ardha*, that is, the *mansions of the zodiac*, or of the signs. *Masfoudi*, an Arabian author, informs us, that *ardh* in Arabic signifies the zodiac, and *karum* a mansion or dwelling. *Talla-griain*, the halls, palaces, or mansions of the sun, is another Irish name, synonymous to *comb-ardha*; and *Masfoudi* informs us, that the ancient Arabs named the zodiac *thoul*, and the modern Arabs call it *burja asuman*, the houses or stations of the sun or heavens.

“The Hindu zodiac,” says Sir W. Jones, “was invented before the dispersion, by the first progenitors of that race. It was not borrowed from Arabs or Greeks; and, since the solar division of it in India is the same in substance with that used in Greece, we may reasonably conclude,” says he, “that both Greeks and Hindoos

doos received it from an older nation, who first gave names to the luminaries of heaven, and from whom both Greeks and Hindoos, as their similarity in language and religion evinces, had a common descent."

From the facts here stated, I conclude, that the Chaldæans first grouped and classed the constellations (as Sir William Jones says in another place); and that the Scythians, or rather the Indo-Scythæ, depicted the signs from Chaldæan words or letters, translated into their own language; for I know no other, wherein *Art* signifies a bear, and *Ash* a wane, &c. &c.

The reader is left to judge if so many coincidences could be the work of chance. I therefore conclude, with Dionysius, that the Indo-Scythæ (from whom I draw the ancient inhabitants of the British isles) "*first viewed the starry lights, and formed them into schemes.*"

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#### SECT. IV.

##### *The Celestial Alphabet.*

THE Chaldæans must have had some means of expressing the constellations on the celestial chart. This, we are told by *Rabbi Chomer*, was by the alphabet with stars on the several parts of the alphabetic characters, which he calls the celestial alphabet. Each character had a certain

A a

fixed

fixed number of stars, in various directions, which were placed so as to form the principal stars of the constellation. The Rabbi has likewise given a celestial chart of each hemisphere, thus marked. They have been copied by Kircher, by Bonaventurus Hepburnus, a Scotchman, by P. Gaffriel, in his *Curiositez inouyes*; each pretending to correct the other, till they have rendered the greatest part a mass of confusion; but, in all, ART and ASH, or the great bear and the wane, stand in their proper places.

Duret and Ambrosius have also given us several alphabets, the basis of these charts, under the titles of celestial characters, angelic characters, the alphabet of Solomon, the alphabet of Abraham, &c.; all which are engraved in Pl. IX. of the fifth volume of my *Collectanea*, to which I beg leave to refer for the present, as we shall have occasion to treat again of them in the course of this work.

These characters were, and are still used as numerals, and were certainly so used by the Brahmins, as appears by the translation of a Sanscrit verse by Sir W. Jones, in his discourse on the antiquity of the Indian zodiac, viz.

3, 3, 6; 5, 3, 1; 4, 3, 5; 5, 2, 2; 5, 1, 1;  
1, 4, 3; 11, 4, 3; 3, 4, 100; 2, 2, 32.

“ Thus have the stars of the lunar constellations, in order as they appear, been numbered by the wise.”

And



And in another place Sir William Jones tells us, that the Hindoos have a sacred alphabet, the characters composing which are believed to have been taught to the Brahmins by a voice from heaven.

“ Les Indiens disent, que la vie de l’homme est écrite d’avance dans la tête de chaque enfant par Brama ; d’une autre côté, ils disent, que les actions des hommes sont écrites dans les astres, et annoncées par les mouvemens, et les aspects de ces astres.” (Bailly, p. 71.) Origen was not free from this superstition ; he declares, “ that heaven is a book filled with characters ; the stars so many signs, which denote the fate of men and of kingdoms : to read them is above the ordinary capacity of men ; they may attain it, and sometimes do.”

That these characters, used as numerals, have given names to Cycles, and Cyclic deities, will be shewn immediately.

Cornelius Agrippa mentions these celestial characters in his book *De occulta philosophia*. Marsilius Ficinus gives Zoroastres the honor of the invention. “ Habuerunt enim Zoroastres ejusque sacerdotes peculiarem quandam scribendi rationem a vulgari differentem : ipse autem Zoroastres eam instituit, et formavit literas cum characteribus cœlestibus signorum et stellarum, à quo postmodum instructus Mercurius Trismegistus eam tradidit Ægyptiis.” (In Plat. Philoph. c. 29.)

We have repeatedly shewn, that the Irish and Chaldæans named each letter of the alphabet after some *tree*. The *Sabæans*, and doubtless the Chaldæans, dedicated each species of trees to certain stars, planting them in their name, and pretending that they partook of their virtues, and did discourse with men in their sleep. (See Rab. Masc. in Moreh, and Pocock, Hist. Arab. p. 139.) From the Chaldee שָׂטָל *satal*, a plantation of trees dedicated to the constellations, comes the Latin *stella*, a star; in old French, *astelle*, and *estelle*, a plantation; whence *estoile*, and now *etoile*, a star.

*Stella*, cujus varie torquetur etymon (Ainsworth). The constellations, thus written, were named the book of heaven; the שֵׁטֶר *ster*, the *writing*; and hence the Persian ستاره *sitareh*, and the English *star*.<sup>i</sup>

<sup>i</sup> The oldest discoverable languages of Persia were Chaldaic and Sanscrit (Sir Wm. Jones). This is one of the strongest arguments in favour of my assertion, that the Irish were of the Scythian race, for the Persians were originally Scythians; and hence the great affinity between the Irish, and the Chaldaic and Sanscrit. Bochart also asserts, that the language of Colchis was semi-Chaldaic.

SECT. V.

*CYCLES.*

BEFORE we proceed on this subject, it is necessary the reader should be acquainted with the Chaldæan and Greek numerals, that is, the numeration of the Chaldæan and Greek alphabet.

CHALD.				GREEK.			
A	-	Ⲁ	- 1	-	A	-	1
B	-	Ⲃ	- 2	-	B	-	2
G	-	Ⲅ	- 3	-	Γ	-	3
&c.	-	Ⲇ	- 4	-	Δ	-	4
	-	Ⲉ	- 5	-	E	-	5
	-	Ⲋ	- 6	-	F	-	6
	-	Ⲍ	- 7	-	Z	-	7
	-	Ⲏ	- 8	-	H	-	8
	-	Ⲑ	- 9	-	Θ	-	9
	-	Ⲓ	- 10	-	I	-	10
	-	Ⲕ	- 20	-	K	-	20
	-	Ⲗ	- 30	-	Λ	-	30
	-	Ⲙ	- 40	-	M	-	40
	-	Ⲛ	- 50	-	N	-	50
	-	Ⲝ	- 60	-	Ξ	-	60
	-	Ⲟ	- 70	-	O	-	70
	-	Ⲡ	- 80	-	Π	-	80
	-	Ⲣ	- 90	-	Ϟ	-	900
	-	Ⲥ	100	-	ϙ	-	90
	-	Ⲧ	200	-	P	-	100
	-	Ⲩ	300	-	Σ	-	200
	-	Ⲫ	400	-	T	-	300
	-			-	Υ	-	400
					Φ	-	500
					X	-	600
					Ψ	-	700
					Ω	-	800

And

And beyond this number they must have repeated some of the characters, till they invented others, to which they did not give new names, but, adhering to the old ones, they made them final letters of the same alphabet. For example :

𐤅	was called the final 𐤅 or <i>caph</i> , and stood for	500
𐤍	the final 𐤍 or <i>mem</i> , and stood for	- - 600
𐤌	the final 𐤌 <i>nun</i> , and stood for	- - 700
𐤐	the final 𐤐 <i>pe</i> , and stood for	- - 800
𐤑	the final 𐤑 <i>tzade</i> , and stood for	- - 900

To express a thousand, they recommenced with 𐤀, placing two points over it, 𐤀̇̇. 𐤀̇̇𐤁 stood for 2000, and so on ; and this continues to be the Jewish mode of numbering to this day.

“ The vestiges of a primordial language,” says Mr. Maurice, “ in every dialect of the ancient world, are clearly traced in the elaborate work of Court de Gebelin ; and though Sir William Jones, in one of his dissertations, seems to doubt the existence of the remains of this universal language, yet, in various preceding essays, that great linguist unequivocally assented to the prevalence of one primitive tongue throughout the early branches of the Noachic family ; referring even the sublime invention of letters, and the origin of astronomy itself ; in which science, it appears extremely probable, *the celestial asterisms were first designated, by the letters of the alphabet, to the children of Ham in Chaldaea.*” (Ind. Antiq. Vol. VII. p. 572.)

Gebelin



Gebelin thinks that *numerals followed letters*, the original number of which he confines to sixteen; the Easterlings, finding these insufficient for numeration, added six others; and the Arabs, not finding twenty-two sufficient, added six more, in all twenty-eight, for the greater convenience of calculation.

It is plain this was not the case; for, if the original number had been sixteen, they would have invented new names for these numerals up to 900; whereas six of these are only duplicates, bearing the same name, but differing in figure.

I am of opinion, with the ingenious Mr. Asple, that *numerals were the parents of letters*.<sup>k</sup>

The Egyptian name of the Sun is ΦΡΗ, PHRE, in numerical characters, because so many revolutions made up a period (called the *Phenix*), which Martianus Capella, in his hymn to the sun, tells us was expressed in three letters, making up the number 608.

Salve vera Deum facies, vultusque paterne  
Octo et sexcentis numeris, cui litera trina  
Conformat sacrum nomen, cognomen et omen.

(De Nuptiis Philologiæ, p. 43 )

From the Egyptian numerals,

Φ. Ph	-	-	500
P. R	-	-	100
H. E	-	-	8
			<hr/>
			608
			<hr/>

From the Hindoostanee, *phira*, cycle, revolution.

Hence

<sup>k</sup> See Collectanea, Vol. V.

Hence the Greeks, from their own numcral's, formed the enigmatical name of the Sun,  $\gamma\eta\sigma$ .  $\gamma\eta\sigma$ ; Bacchus, Sol. (Hefych.)

$\gamma$	-	-	400
H	-	-	8
$\Sigma$	-	-	200
			<hr/>
			608
			<hr/>

Bafnage is of opinion, that the Jews and Chaldæans borrowed their mode of numbering from the Egyptians. “They found,” fays he, “the number 365 in the name of the river *Nile*.” This is a great miftake: the name of the Nile, in Egyptian, is *Ameiri*, i. e. color cæruleus, and *Jaro*, i. e. *fluvius*; and in the fcriptures it is called  $\gamma\eta\sigma$  *iar* (Woide).

*Neilos*, in Egyptian, fignified a year, alfo the *fun*; becaufe the numerals, taken from the Egyptian alphabet, forming that word, make up the number 365, the number of days of the fun’s apparent revolution round the earth.

N	-	-	50
E	-	-	5
I	-	-	10
A	-	-	30
O	-	-	70
$\Sigma$	-	-	200
			<hr/>
			365
			<hr/>

The Greeks miftook, and thought they worfhipped the river Nile. Dies 365; Ægyptios hanc anni

anni quantitatem voce ΝΕΙΛΩ indicasse; Heliodor. l. 9. (Eustathius). Nihil Ægyptiis tanto erat in honore, tamque religiose colebatur atque *Nilus*. (Aristides Rhet.)

In like manner, the numerals in *Lofkoe* made up 1825 days, or five years, which was one of the Egyptian cycles; and hence the Irish *Lofca*, whence the Latin *Lustrum*.

L	-	-	30
Ö	-	-	800
S	-	-	900
K	-	-	20
O	-	-	70
E	-	-	5
<hr/>			
1825 days, or 5 years.			
<hr/>			

And the fifth year consisted of 366 days, or rather the fourth; for they added one day between the end of the fourth year and the beginning of the fifth, which method Eudoxus brought with him from Egypt to Greece.

They worshipped the moon under the form of a *cat*, because the numerals made up 30.

K	-	-	20
A	-	-	1
T	-	-	9
<hr/>			
30			
<hr/>			

And the lunar year they called *Lebnos*, because the numerals made up 360.

Δ	-	-	30
H	-	-	8
B	-	-	2
N	-	-	50
O	-	-	70
Σ	-	-	200
			<hr/>
			360
			<hr/>

*Lebnos*, in the Egyptian language, signified a *bowl*. The Egyptian priests imposed much on the Greeks, and concealed their knowledge under puerile evasions, which were greedily swallowed by the wisest of the Greek travellers.<sup>1</sup> Diodorus Siculus tells us very gravely, that, in the temple of *Osiris*, the priests appointed thereto filled 360 *bowls* every day with milk, to preserve in memory the number of days in a *lunar* year. “I think,” says Sir Isaac Newton, “he means one bowl every day, in all 360, to count the number of days in the calendar year, and thereby to find out the difference between this and the true solar year, to the end of which they added five days; and the Israelites brought this year out of Egypt.” Sir Isaac did not know that *Neilos* was their solar year, in numerals.

So

<sup>1</sup> Le secret, que les prêtres Egyptiens étoient dans l’habitude d’observer, les engageoit d’ailleurs à répondre avec obscurité aux questions des étrangers, et ceux-ci rendirent à leur manière ce qu’ils croyoient avoir entendu. (Caylus, *Ant. Egypt.* Vol. III. p. 11.



So *Mithrak* in the Chaldaic, and *Mithras* in the Greek, are only names made up of numerals, formed from *Mithr*, a cycle. (See *Cycles*, No. 11.)

M	מ	-	40	-	-	M	-	40
E	ה	-	5	-	-	E	-	5
I	י	-	10	-	-	I	-	10
TH	ט	-	9	-	-	Θ	-	9
R	ר	-	200	-	-	P	-	100
A	א	-	1	-	-	A	-	1
K	ק	-	100	-	-	Σ	-	200
				<hr/>				
				365				
				<hr/>				
						365		
						<hr/>		

The Greeks were obliged to alter two letters, to make out the number in their numerals.

And the surname *Sabafius*, in the monuments of *Mithras*, which has so much exercised antiquaries, is no more than a repetition of the same number, in other letters, from the Ch. סבב *sabb*, circuire; סבא *siba*, a revolution. (See No. 24.)

S	ש	-	-	300
A	א	-	-	1
B	ב	-	-	2
A	א	-	-	1
S	ס	-	-	60
A	א	-	-	1
				<hr/>
				365
				<hr/>

And this epithet was given to Jupiter and to Bacchus, signifying only a periodical deity. But סבא *Sobe*, in Chaldaic, signifies *ebrius*, *potator*,  
from



fun's course. "Basilides, qui omnipotentem Deum portentoso nomine appellat *Abraxas*, et eundem secundum Græcas literas, et annui cursus numerum, dicit in circulo contineri, quem ethnici sub eodem numero aliarum literarum vocant MITHRAM. Si mysticam numerorum rationem adhibeamus in ABRAXAS, proveniet inde numerus dierum communis anni." (El. Schedius, p. 101.) "Abraxam eundem esse cum *Mithra* seu sole." (D. Hieronym. in comm. ad Amos.)

<i>Chaldaic.</i>					<i>Coptic &amp; Greek.</i>				
A	Ⲁ	-	1	-	-	A	-	1	
B	Ⲃ	-	2	-	-	B	-	2	
R	Ⲅ	-	200	-	-	P	-	100	
A	Ⲁ	-	1	-	-	A	-	1	
K	Ⲇ	-	100	-	-	Ξ	-	60	
A	Ⲁ	-	1	-	-	A	-	1	
S	Ⲉ	-	60	-	-	Σ	-	200	
<hr/>					<hr/>				
365					365				
<hr/>					<hr/>				

The Chaldæans wrote *Abrakas*, but, the Greek numerals not corresponding, they changed the word to *Abraxas*, as they did *Mithrak* to *Mithras*.

*Bel*, in the Assyrian dialect, was called *Pul*, or *Pol*, and, with the prefix *ⲉⲡ* *ep* for *ⲉⲡⲁⲕ* *epak*, *vertere*, *reverti*, formed *Eppollo*, whence the *Apollo* of the Romans. *Belenus* in the same manner.

*Chald.*

<i>Chald.</i>		<i>Chald.</i>		<i>Coptic &amp; Greek.</i>
E π	- 5	B ב	- 2	B 2
P פ	- 80	E ה	- 8	H 8
P פ	- 80	L ל	- 80	A 30
O ו	- 70	E ה	- 5	E 5
L ל	- 30	N נ	- 50	N 50
L ל	- 30	O ו	- 70	O 70
O ו	- 70	S ש	200	Σ 200
	<hr/> 365		<hr/> 365	<hr/> 365

*Janes*, the Janus of the Romans, whose hands were marked by the Greeks with ΤΞΕ, and *Erkeles*, corruptly written ERAKLES; “Astris amictæ, rex ignis, princeps mundi, SOL,” (Dionysiacon. L. XL.); all are names made up in the same mystical manner, and evidently all are of Chaldæan origin.

IA י	- 10	- -	T 300	- -	E 5
N נ	- 50	- -	Ξ 60	- -	P 100
E ה	- 5	- -	E 5	- -	K 20
S ש	- 300				E 5
	<hr/>		365		A 30
	365		<hr/>		E 5
					Σ 200
					<hr/> 365



## SECT. VI.

*Cycles of the Irish Philosophers.*

WE have shewn before, from the authority of Mr. Smith, that he had seen a poor man in Kerry, that could not read English, able to calculate the Epacts, Golden number, Dominical letter, Moon's phases and eclipses (see p. 313). And I met a mountaineer peasant, that could not speak English, who pointed out to me the constellation of Orion, by the name of *Caomai*, the כמח *Cimah* of Job.

It is therefore evident, that astronomy had been a favourite science with the old Irish; and by the terms it is as evident, that the *Tuatha Dedan* colony were *Chaldæans*, and imported the Chaldæan terms with them. It is, in my opinion, one of the strongest proofs, that the ancient history of Ireland is grounded on truth.

The smallest cycle of the Hibernian astronomers, was that of the apparent daily revolution of the sun, reckoning from sun-set to sun-set.

This they named *lilai*, from *liladh*, to turn round, to turn any way; as, *go ros lil*, from the beginning of that *turn* or day, from thence forward; *ro lil an-for-ainm dhe*, they *turned* his name, i. e. they gave him a nickname; *lilam*, I pursued closely, through turnings and windings, round about.

*Lilai*

*Lilai* was at length corrupted to *la*, *li*, *lavi*, the astronomical name of a *day*; plur. *lavina* and *laoth*; whence the Greek, *geneth-lion*, a birth-day, and the Æthiopic *lathath*, days, as in *amathath wa lathath*, anni et dies. (Scalig. Emend. temp. p. 324.)

By the compound *la-saora*, the vigil of a holy-day, it is plain that by *la* they formerly understood the evening or night, for vigils were kept in the night. *La-saora* now signifies a holy-day; but by *o la so sechtmhain*, from this night a week, and by *seacht-mhain*, a week, or seven evenings, the sense is better explained; for *main* comes from the Chaldaic מנחה *minha*, oblatio, munus: est etiam *minha* tempus vespertinum, olim sacrificiis et precibus dicatum. (Buxtorf.)

*Noin*, the setting sun, is also used, or rather misused like *la*; *naoi nona*, nine days; *noin reall*, the evening star, Venus. Ar. نون *noun*, occasus fideris, folis. (Gol.)

The Hebrew lexiconists derive ליל *lil*, the night, (Ar. ليل *lil*), from לל *lal*, to turn round, one turn of the globe. The root, says Parkhurst, occurs not as a verb, but the idea is evidently to wind, to turn, or move round, or out of a rectilinear course: whence לילים *lilim*, winding stairs; so the LXX. ἑλικοτῆ and Vulg. *cochleam*. (1 Kings, vi. 8.)—Punico Maltese, *laille*, night (Agius). Irish, *idaille*, night, corrupted from *i laille* (Lhwyd).

The

The space between sun-rise and sun-set, the Irish named *iugh*, labour, day; whence *an iugh*, this day, from Ch. יגע *yaga*, laborare; Ar. يوح *yukh*, the day.

*Dua, du, dae, dia*, the day; words betokening labour, light. Gr. Δύη *labor*; Ch. דוה *duah*, fatigued with labour, languidus. But the Irish astronomers and poets use a remarkable expression for a day, viz. *faigh*, or *faic-iula*, a turn of the horizon, from the Ar. افاق *afak*, the horizon; poetically, a day, at the end of which man laid himself down, *noiche*, i. e. to rest; and hence *nocht*, the night; Νόξ πόνων ἄμπαυμα, *nox laborum requies*. Ch. נוח *nouch*, rest, from נחה *nacha*, quiescere, to cease from labour.

The Irish *reaght*, night, and the Hindoostanee *rateh*, have the same derivation, from the Chaldaic רגע *raga*, quiescere. *Bé*, in Irish, the night, is properly expressed, signifying sun-set; it is used by Moses, joined with the word sun: בא השמש the sun was gone.

But the Irish *bbeo*, day, *ar an bbeo so*, on this day, must originally have meant the night, and was borrowed from the Egyptian *phou*, translated *day*; but the Egyptians began their day at *midnight*, from whom, it is said, Hippocrates introduced that way of reckoning into *astronomy*, and Copernicus and others followed him. This method formerly prevailed all over Europe. The Numidians of Africa did the same. (Bochart,

Vol. I. p. 1184.) And in several parts of Germany they still begin their days at sun-setting, and reckon on till it sets again. *Spatia omnia non numeri dierum sed noctium definiunt* (Cæsar de Gallis). *Natt*, nox, dies civilis; Suevo-Goth. (Ihre.)

The Jews also began their *Nychthemeron* at sun-setting, and they divided it into twice twelve hours, as we do, reckoning twelve for the day, and twelve for the night; so that, their hours continually varying with the setting of the sun, the hours of the day were longer than those of the night for one half year, and the contrary the other; from whence their hours are called *temporary*: those at the time of the Equinoxes became equal, because then those of the day and night are so.

And God called the day יום *yom* (the bustler, the time of action and labour), and the darkness he called לילה *lila*. And there was evening, and there was morning, on the first day. (Gen. i. 3.) Hence *iom*, in Irish, signifies action, motion. From *raidh*, motion, comes *iom-raidh*, to put in motion. *Lan*, full; *iomlanadh*, the action of filling, &c.

The evening and the morning made up the day. Hence, when we would express fourteen days, we say a fortnight; and the Irish for a fortnight clearly proves *la* is the night, as in *ceathar la deag*, fourteen nights, a fortnight.

The



The Chinese begin their day at midnight, because, they say, the Chaos was unfolded at that hour, which shews they had some knowledge of the sacred writings; and Hesiod says, that Chaos was the son of Erebus and Night.

*Of the greater Cycles of the Irish Philosophers.*

1. BAR, a cycle, revolution, a month; whence *Gion-bar*, or *Gion-var*, January; *Faoi-bhar*, February. Hence Septem-ber, Octo-ber, &c.; and this is probably the Hindoo *war*, a day, signifying a day from *bhan-war*, a revolution; *warna*, to revolve; *phira*, cycle, revolution. See ΦΡΗ, p. 361, Cycles. Hind. *Eswara*, the cyclic *Isa*, the moon, in Irish *Eas*. Hind. *bar*, time, vicissitude; *bar-baree*, alternately. Ch. ברא *bara*, renovare, applied to the revolution of the moon. The Hebrew word בר *bar*, to create, also to renew, to form anew, though pre-existent matter, being used by Moses, “In the beginning the Aleim (ברא *bara*) created,” gave the Brahmins the idea of magnifying the powers of their god *Brahm*, by asserting that he *renewed* the world at certain periods. They believe that the universe cannot last longer than seventy yoogs, which when completed, *Brahm* does not only annihilate the whole universe, but even every thing else, as well as angels, souls, spirits, and infernal creatures. Then he remains in the same state he was in

before the creation: but they say that, after he has a while respired, then he breathes again, and every thing is recreated afresh, as well angels, as souls, and all other things; but as for spirits, they are no more to be thought of. Yet, for all this, after seventy *yooqs* more, all is annihilated again. (Marshall Ph. Tr. abridged by Jones, Vol. V. part 2. p. 165.)

This is confirmed in the *Geeta*, p. 94. They, who are acquainted with day and night, know that the day of *Brahma* is a thousand revolutions of the *yooqs*, and that his night extendeth for a thousand more. As, on the coming of that day, all things proceed from invisibility to visibility, so, on the approach of that night, they are all dissolved in that which is called invisible; even the *universe* itself, having existed, is again *dissolved*, and now again, on the approach of *Brahma's* day, by the same over-ruling necessity, it is *re-produced*.

*Brahm*, the great ONE, is the supreme, eternal, uncreated GOD—*Brahma*, the first created being, by whom he made and governs the world. Hence Mr. Maurice very properly derives these names from *בר* *bar*, to create, to renew; but, with the Irish philosophers, this word implies a cycle, a turn, as well as a renewal. Hence, in Irish, *nua-bbreith*, the metempsychosis, or *new creation*; and this, I believe, is the *Baal-bêrith* of the Shechemites (Judg. viii. 33.), the god of revolutions, or cycles, and not of purification,

as

as Parkhurst thinks. Perf. بار *bar*, a turn, a time; *bar-sal*, the revolution of a year, last year; and probably the Japoneſe *Fibarri*, an almanack, a calendar, derives from the ſame root. The *Banians* ſay, that the world has been thrice deſtroyed, by a deluge, by wind, and by an earthquake, and that it will be ſoon deſtroyed by fire.

The Caherman Nameh of the Perſians relates, that the *Simorg Anka*, or the Phoenix, being asked his age, replied; this world is very ancient, for it has been ſeven times replenished with beings different from man, and ſeven times depopulated. That the age of Adam, or the human race, in which we now are, is to endure ſeven thouſand years, making a great cycle: that himſelf had ſeen twelve of theſe revolutions, and knew not how many more he had to ſee.

The Japoneſe place their god *Amida* on a horſe with ſeven heads, as a ſymbol of the ſeven thouſand years the world is to laſt. To ſhew he is the god of cycles, he is crowned with a golden circle of the zodiac.

We are not without philoſophers, who attempt to prove, that there have been ſeveral renewals of this globe. Mr. Parkinson this year published his *Organic Remains of a former World*.

From בר *bar*, to create, I think, the Perſians formed باری *barè*, God, the creator, and the Irish *Bar-ceann*, God, the head, or chief creator. See the Perf. *Caban barha*, the ſeaſons of creation, at *Ghan*. No. 29.

2. *Bis, Beis, Baisc, Baifcharm*, a cycle. Ch. פסוק *pisuk*, periodus; עזקה *azka*, annulus. Ar. ابض *abiz*, an age; *baus*, an anniversary. Perf. *bazi*, a sphere; *bazirè*, a portion of a cycle, an hour. Ar. بيضا *beza*, Sol, duale *abezan*, duo dies, duo menses (Gol); which plainly shews, that *beza* means a cycle. Perf. پياز *piyaz*, an onion, from its circular coatings. (See *Siobal*, Art. 21.) Ch. בז *baz*; Heb. ביץ *bis*, an egg, from its globular figure; בצל *basal*, an onion.

From *Baifc* comes *Baifc-bhuidin*, the golden cycle or number (see Art. 6.); *Ois-beis*, an epicycle, and the Celtic *baesc*, a circle, the ring or circumference of a wheel. (Henri-Salib.)

3. *BARBHIS, Beirbhis*, a cycle, an anniversary (Shaw). The word appears to be compounded of the two former, but I find it to be an Egyptian word for an anniversary. *Schek Schemsedden Mohammed*, in his book entitled *The Wandering Stars*, gives a description of the curiosities of Egypt, through which he travelled in the sixteenth century. He says, "Among the curious monuments of Egypt, we must place the *Berbis*. At Dendera there is one, in which there is a dome, that has as many windows as there are *days in the year*; each day the sun makes its entry by one of those windows, and does not return to it till the *anniversary* of that day in the following year."

"There



“There are many words,” says the translator (Monsieur De Sacy), “whose signification I have not been able to determine with precision. Many appear to have been entirely unknown to our lexicographers ; of these is the word *Berbis*, which I thought myself obliged to preserve in the original.” (MSS. of the King of France’s library.)

In a subsequent publication by M. De Sacy, in *Magaz. Encyclop.* VI. Ann. Tom. VI. he gives a different account of the *Berbis*. He says, “*Macrizi* having mentioned in few words the *Berba* of Semenout, and that of Ikhmin, of this number is the *Berba* of Dendera, which is a wonderful edifice. It has 180 windows;<sup>m</sup> each day the sun shines into one of them, and the next day into another, until it comes to the last ; then it returns the contrary way to that it commenced. The *Berba* of Ikhmin is one of the greatest and most wonderful. The ancients constructed it for a depôt of their treasure, for they had a knowledge of the flood that was to deluge Egypt, many ages before it happened. We there see figures of kings, who governed Egypt. It is built of marble, and has seven doors, painted on the outside with azure and other colours, and the painting is as fresh as if just done. The seven doors are named after the seven planets. On the walls are engravings of a multitude of figures

<sup>m</sup> 180 is the Tartar period, named *Yun*. (Bailly, Lett. to Volt. p. 213.) See Cycles, No. 8.

figures of various forms and sizes; they represented all the sciences of the Egyptians, viz. alchymy, chemistry, talismans, physics, astronomy, and geometry, disposed under emblematical figures."

Abdollatiph speaks of the *Berbas* by report only; of the vast building, and of its wonderful images, pictures, statues, and inscriptions, but says not a word of the 365 or of the 180 windows. (*Ægypti compend. Tr. Cl. Pocock, p. 111.*) And I believe M. De Sacy's translations would benefit by a revise. The Irish *Berbbis* was certainly borrowed of the Egyptians when they were in Egypt, under the name of Royal shepherds, or Aire-Coti.

BEACHT, a cycle. *Grian beacht, aimsir ocht mbliaghana<sup>a</sup> ar fichid mar imthighas an grian trid na da comharthadh deag; i. e. The cycle of the sun; the space of twenty-eight years that the sun takes to go through the twelve signs. Pers. bakht, a cycle.*

5. PHENNICSHE, i. e. *ain naombag*, the Phoenix, a celestial cycle. Phennicshé, fort eain alain, timchiol mead iola, agus aithristear go maireadh si, fé cheud bliaghan, agus nac bi achd aoin ean amhain an aimsir son domhan, don chineal ceadna; agus do ghnid si a nead do arraibh deagbholtanach solosghthe, agus an tan chuireas an

<sup>a</sup> *Bliaghan*, a year, i. e. tempora Beli. Pers. کاهان *ghahan*, tempora. (Hyde, p. 164.)

an grian an nead tre teine; feisidh si é, le na sgiathnaibh, agus loisgidh si ifein ann, agus go neirghean peistog beag, as an luathreamhan do thugchum bheith na Phennicthe eile na dhiaigh; i. e. The Phoenix is a bird about the size of an eagle, and, when restored to life, lives six hundred years; and there is but one of the species in the world, and she makes her nest with combustible aromatics, and, when the sun sets them on fire, she fans the flames with her wings, and burns herself, and out of the ashes arises a small maggot, which becomes another Phoenix.

Phoenix Egyptiis astrologiæ symbolum (Bochart).

Una est quæ reparat seque ipsa refeminat

Ales, *Affyrü* Phœnica vocant. (Ovid, Met. XV. 392.)

“ One of the characters attributed to the great year,” says the learned *Boulanger*, “ was the *Phœnix*, an apocalyptical dogma, enveloped in allegory, become by its fable unintelligible. Pluche derives the name from the Phœnician word *phanag*, to be in delight and abundance; but it is more rational to draw it from *phanab*, pronounced *phanach*, which signifies to return; and this agrees better with the story of the Phoenix, which might be expressed by *ophen*, a wheel, or rather by *phonech*, that which turns round.”

Boulanger is near the truth. In Egyptian, *pheneb*, cyclus, periodus, ævum (Scal.); Phœn. *phen*, cyclus; Irish, *phainic*, a cycle, circle, ring;

ring; an eagle, a raven, birds that fly in circles, as those birds do. Hence the raven became sacred in the Eastern countries,<sup>o</sup> and of great request in the *mithratic* mysteries, and to Apollo with the Romans.

Pliny says the Phœnix lived 340 years; others 640, and others 500. Tertullian, Ambrose, Zeno, and others, cite the story of this bird as a rational argument of a *resurrection*, whereas it is no more than a cycle of the Chaldæans, made up of the numeral characters, as we shall immediately prove.

Mr. Maurice has shewn, that this period of six hundred years, and that of nineteen, was known to the Brahmins. *Cassini* speaks in raptures of this cycle, and says, no intimation of it is to be found in the remaining monuments of any other nation, except the ancient Hebrews; and that it is the finest period ever was invented, since it brings out the solar year more exactly than that of Hipparchus; for in this period the sun and moon return to the same situation in the heavens, in which they were at the commencement of that cycle.

Josephus, from the tradition of his nation, asserts it to have been known to the *antediluvians*, and that it was their *annus magnus*.

From whence the Irish astronomers borrowed this cycle does not appear in words; but, from circumstances,

<sup>o</sup> Hence the priests of Mithras were named *coracica* and *hierocoracica*, (Porphyr. de Abst. L. IV. p. 165.)



circumstances, we may suppose, the Chaldæan colony, named *Tuatha Dedan*, brought it with them, because the word *Phennicſhe*, in Chaldæan numerals, makes up the name, viz.

PH	-	-	᠑	-	-	80
E	-	-	π	-	-	5
N	-	-	λ	-	-	50
N	-	-	λ	-	-	50
I	-	-	ι	-	-	10
K	-	-	ρ	-	-	100
SH	-	-	ω	-	-	30
E	-	-	π	-	-	5
						<hr/> 600

And, if we add π, which alters not the pronunciation, it makes up the Egyptian period ΦPH = 608, as at p. 361.

PH	-	-	᠑	-	-	80
E	-	-	π	-	-	5
N	-	-	λ	-	-	50
N	-	-	λ	-	-	50
I	-	-	ι	-	-	10
K	-	-	ρ	-	-	100
S	-	-	ω	-	-	300
H	-	-	π	-	-	8
E	-	-	π	-	-	5
						<hr/> 608

And the Coptic and Egyptian word *Phenn* makes up 600,

Φ	-	-	-	500
N	-	-	-	50
N	-	-	-	50
				<hr/> 600

which

which is certainly the true number; for the Chaldæans had another name for the Phoenix, viz. כַּלָּא *cala* (Buxtorf), and these numerals make up the number 600.

C	-	כ	final	-	-	500
L	-	ל	-	-	-	30
A	-	א	-	-	-	70
						<hr/>
						600
						<hr/>

May not this be the *Cali-yoog* of the Brahmins?

The *Seafga*, or cycle of 60, of the Irish astronomers, I think, was the tenth of this great cycle; that is, 600, or the great cycle, was the *hafre* of 60. For Sonnerat says, the cycle of 600 was only the *hafre* (or multiplied by ten) of the sexagenary cycle. Mr. Maurice thinks it was the multiple of the *Lofca* (p. 363), or cycle of five, multiplied by twelve, the cycle of Jupiter, that makes the sexagenary.

Be that as it may, it is sufficient for our purpose to shew, that the ancient Irish had the knowledge of this cycle, and that the Chaldæan colony, that mixed with the Aire-Coti, introduced it. It is one strong proof of the truth of their history.

The Phoenix of Japan is called *Kirin*. *Karan*, in Arabic, signifies the conjunction of many planets in one of the signs of the zodiac (D'Herbelot). “Quoi-qu'il en soit, le Phenix n' a été dans son principe qu'une image *chronique*, qu'un symbole *cyclique* qui a été personnifié comme tant d'autres,

d'autres, et auquel ensuite on a adapté une histoire tirée des opinions qu'on avoit sur la nature des périodes, qu'il représentoit originairement. Les anciens ont eu une multitude de ces usages cycliques qui ont donné lieu à bien des égaremens, et à bien des opinions astronomiques et mystérieuses." (Boulanger.)

6. *Ais*, *Eis*, *Ois*, *Easc*, a cycle; whence *Eas*, and *Easc*, the moon. *Ais-bheis*, an epicycle, *Aisíon*, a crown, are evidently of Chaldee origin. *Es*; this word, says Parkhurst, denotes strength, and is applied to the heavens, or æther, and to expanse, or heavens. Ch. *עֶזְק* *azk*, annulus; Egypt. *oeish*, a round of time: hence *Isis*, the cyclic moon; *ioch*, the moon; Syr. *Afan*, a crown. The Persian Magi were called *Oftanes* (Suidas), that is, learned in cycles, the announcers of cycles. Ch. *טָנָה* *tana*, annunciare, docere, *tanain*, doctores; from whence the Irish *Sartana*, a doctor of music (O'Brien, Shaw), a compound literally Chaldaic.

7. *BAISC-BHUIDHIN* (pron. *baiscvooín*), i. e. *Uime-oir*, the golden number (O'Brien). *Naoid-beachda*, the nineteenth, the golden number (Shaw). *Aimsir naoi mbliaghana deag, agus fa dheireadh na haimsire sin, tig an Rê nuadh cum an mi cionda, agus na laeth cionda do gach mi:* i. e. A space of nineteen years, at the end of which the new moon comes in the same month, and on the same day of the month.

That

That great Indian astronomer, Mr. Barrow, concludes his observations, on the cycles of the Brahmins, with his opinion, “that the Hindoo religion spread over the whole earth; that *Stonehenge* is one of the temples of *Boodh*; and that astronomy, astrology, arithmetick, holy-days, games, &c., may be referred to the same original.” They were in truth imported by the Indo-Scythæ, the primitive inhabitants of these Western isles, and by them communicated to the northern nations. The Indo-Scythæ refer all their knowledge in astronomy to the *Tuatha Dedan*, a Chaldæan colony, that mixed with them in Asia; and to that school Sir William Jones refers for all the scientific knowledge of the Brahmins.

Under this article, I claim for these Indo-Scythæ, or Aire-Coti, the construction of the temples (called Druidic, very improperly) of BISCWOON, ABERY, ROLLDRICH, and STONEHENGE.

### BISCWOON, in Cornwall.

This temple consists of nineteen pillars in a circle, with a *kebla* in the center. The name corresponds so exactly with the *Baiscbbuidhin*, or golden cycle, I think there can be no doubt of the derivation.



## ABERY.

From *Bar*. (Art. 1. p. 373.) comes *obair*, an observation, a performance either of mind or body. Ch. עבר *obar*, facere, operari, agere; Ar. عابر *abar*, explicavit, denotavit, examinavit, bene supputavit. (Gol.) Hence *al-oberon*, the star *Syrius*, that is, the *calculator*, because the Egyptians calculated by that star, as the Nile began to swell at the rising of that constellation, which they named *Siris*.

From *obair* comes the Irish *obaruine*, an ephemeris, an almanack, a word compounded of *obar*, and *uine*, time. Ch. עבור *obur*, intercalatio; עברונה *oberuna*, supputatio; liber calculationum, embolismorum, et omnium quæ ad dierum, mensium, annorum, noviluniorum rationem.

Irish; *Obar-greis*, embroidery; *Obar-teach*, house-building; *Obar-lionan*, net-work; *Obar-gloine*, a glass-house. Ch. עבר גלינים *obar glinim*: which shews that *Obar* is used in Chaldee as in Irish. Ch. הבר *hobar*, observator et contemplator siderum (Buxt.). The name of the hill at the extremity of the temple is *Overton*, which might readily be corrupted from the Irish *Obar-dun*, in Chaldee *hover-don*, both signifying the *hill of observation*.

This temple is environed with an immense rampart of earth of an *elliptic* form (as all those temples, improperly called *Druid's*, in Ireland are). The first circle of stones within this area

is 400 feet diameter, and 4800 in circumference. The area incloses twenty-two acres; it consisted of an hundred stones, reduced in 1722 to forty, of which only seventeen were standing. Doctor Stukely calculated the total number of stones employed in this stupendous work, with its avenues and Overton temple, at 650. He supposes that altogether, when entire, it represented the Deity by a serpent and circle; the former represented by the two avenues, Overton temple being its head; the latter by the great works, with the vallum at Abury.

Within this great circle were two lesser, each consisting of two concentric circles, the outermost of thirty, the innermost of twelve stones. The southernmost of these circular temples had a single stone in its center; the northernmost a kebla, formed of three stones, placed with an obtuse angle towards each opening to the north-east; before which lay the altar, as at Stonehenge.

The numbers 100, 60, 30, 12, are certainly periods of astronomical theology; the century, the sexagenary, the thirty years, which formed the Druid age, the twelve signs of the zodiac, and the number of years in which the revolutions of Saturn are performed; of which, multiplied by five, the sexagenary cycle was originally fabricated. (Maurice's *Indian Antiquities*, Vol. VI. p. 167.)

General Tarrant, of the royal engineers, visited this famous temple not many years since.

The

The General makes the number of stones 650, the same as Stukely; but, as the gardens, orchards, and other enclosures, had both disfigured and concealed the original plan, and that numbers had been broken for buildings, and others buried, to gain ground on which they stood, it is probable, that neither he nor Stukeley have been able to ascertain the exact number of stones. The General makes 592 in the great circles and wings, and 58 in Overton temple, in all 650. I think the number originally was 660; 600 in the outer works, and 60 in Overton.

We have shewn that the Hibernian astronomers were well acquainted with the cycle of 600 years (the *Phennicshé*, Art. 5.), which was the *hasre* or multiple of the *Seasga* or sexagenary.

It appears to me, that this temple was not a Dracontia, but an *alata*, representing the Phennicshé or Phoenix. And I do not conceive that the ancients, by Dracontia, meant a serpent-like temple, but a cyclic temple, from the Irish Indo-Scythian *draoc*, a cycle, in Chaldee *darak*, from whence the Irish *drocad*, a segment of a circle, an arch, a bridge of arches; a name which leads me to

### ROËLDRICH;

A circular temple, next in fame and magnitude to Stonehenge, near Chipping Norton, in Oxfordshire. Camden calls it *Rolle-rich*; and,

in Doomfday book, Doctor Stukeley found it written *Rollen-drich*, and contends it should have been written *Rhol-drawyg*, which means the *Druid's wheel*, or *circle*. (See *draoch*, No. 26.)

As I claim all these works to have been performed by *Coti*, or ancient Irish, the *Cuthi* of the learned and venerable Bryant, who lays the same claim to them, I beg leave to look for the etymon of the name in the Irish language. *Dra*, and *draoch*, a wheel, a circle, a cycle; *Reall*, a star, a planet, from Ch. רעל *rabal*, or *raal*, tremere; Ar. *al*, *real*, stella quædam (Castellus). So, in Hebrew, כוכב *cocab*, a star, so named from an Arabic word, signifying, to sparkle. كوكب *Kokab*, res quævis micans, micuit stella. (Gol.)

This temple has been so destroyed, that the number of stones it originally contained cannot be ascertained. It is supposed the number was sixty, of which twenty-two only remain. I should think, if the great circle contained sixty, there was a smaller that contained twelve, the number of signs in the zodiac, which in Irish is expressed by *Real-draoch*, the circle or wheel of the stars. The wheel was certainly an ancient emblem of the zodiac. The Sun in Irish is named *Dagh-dae-rath*, the *Sol* of the wheel. *Rota*, Solis orbis usurpatur (Stephanus). Hence the wheel was a sacred symbol in India.



## STONEHENGE.

“There is reason to think,” says Mr. Bryant, “that this monument was erected by a foreign colony, one of the first which came into this island.” He means the Cuthi. “Wherever such monuments are found,” adds that author, “we may esteem them of the highest antiquity. All such works we generally refer to the *Celts* and the *Druids*; under the sanction of which names we shelter ourselves, whenever we are ignorant and bewildered.”

Another very learned antiquary, the Rev. Mr. Douglas, also observes, in his *Nenia Britannica*; “Doctor Stukeley sees all antiquities of this country with the magnifying lens of *Celtic* optics, or what the Doctor more critically should have pronounced *Belgic*. For, if we are obliged to adopt the *lumen siccum* of a recent writer in Celtic history, we are to conclude, the Celts were not inferior to the *Hottentots*, or any primitive savage tribe, and therefore unworthy the consideration of any learned men. Care should be taken not to confound the Celtic with the *Scythian* tribes: the latter, a wise and sturdy people; the former, a puny, erring, stupid race.”

The Saxon Chronicle says, that this stupendous temple was built by Irishmen; alluding to its having been erected by the *Coti* that inhabited

bited Britain before the arrival of the Gomerians, who drove them to Ireland and the north of Scotland, the Isle of Man, &c.; except a few *Loegrians*, inhabiting Cornwall, and from whom they learnt certain mythological tenets, which, worked up with their own, formed what was called the Druidical religion.

Doctor Stukeley says, the ancient name of this temple was *Choir Gaur*, which, contrary to the opinion of that learned Welsh linguist and antiquary, *Lbwyd*, he translates the *grand choir*, or the great cathedral.

“ At Lough-Gur, in Ireland, are several stone circles, called druidical monuments; and between Limerick and Bruff, in this vicinity, is another ancient place of worship, consisting of three circles of stones, the principal about 150 feet in diameter.” (Seward’s Topogr. of Ireland.)

When I visited Lough-Gur, the peasantry told me, that a great city once stood where the lough now is, called *Cabar Gour* (i. e. *Heliopolis*); and offered to shew me the tops of battlements, chimnies, steeples, &c., under water, if I would venture in a leaky cot.

*Cathair*, pronounced *Cabar*, signifies a city, and *Goor* the sun. *Cathaoir* signifies a cathedral; *Eathaoir Easpoc*, a bishop’s see. *Goor* expresses the heat and splendor of the sun, from the Ch. גרר *garr*, adurere. *Cear* and *Cearo* are Irish names of the sun, as will be shewn in this chapter. The Phœnicians had a temple,

*Beth-*

*Beth-car* (1 Sam. vii. 11.), which Halloway derives from Cor, *the celestial revolver*. *Bhas-cara* is one of the Sanscrit names of the sun. Ch. חרה *chara*, urere; Perf. خور *Khoor*, Sol; and, in the *Oseti*, one of the dialects of Caucasus, *Khoore*, the sun; hence *Ur* (in Irish, fire, the sun), where Abraham was born, was named *Carræ*; and the Sabians, or sun-worshippers, went pilgrimage to *Carræ* (D'Herbelot at Sabi); and hence *Ceara-agh*, the altar of the sun, now called *Cro-agh*, a mountain in the county of Mayo, called *Croagh-Patric*, on which the pagan altar yet remains.

Of Stonehenge the Rev. Mr. Douglas thus speaks. “The multiplicity of deductions from all authors, all concurring by the etymology of names, customs, and frequent passages in sacred and profane history, should seem sufficient to prove the *early discovery of Britain by an Eastern colony of high antiquity*, and of high claim to refinement. The situation of this ruin, on a plain of great extent, proves it to have been raised by a conquering army, for templar, and, perhaps, inaugurating, purposes. The cursus, if actually a cursus, as so considered by Stukeley, shews the residence of a military people to have been long continued in its neighbourhood, and, perhaps, also a stated convocation to have been held on the spot. The soil is a proof, that *no groves or trees were near it*: and some instances may perhaps be deduced to shew, as well from its level situation,

situation, as indeed the nature of the altar-stone, being of a substance in no respect adapted to sacrifices, that the rites held, whatever they may have been, were not sacred to the worship of fire, or to the immolation of victims. The arena has been proved sufficiently capacious to contain six thousand persons, allowing a yard for the portion of one; and hence the proof of a convocation can be established. This may probably be considered as a sufficient argument *to exclude the Druids, who were probably a latter and more perverted people*, from a claim to the spot; and infer the erectors to have been of a more pure and superior order of men, well instructed in art, and their religion less adulterated with preposterous rites." (Nenia Britannica, p. 173.)

"Stonehenge forms a circle of about 108 feet diameter, from out to out; consisting, when entire, of sixty stones, thirty uprights, and thirty imposts. A lesser circle, somewhat more than eight feet from the inside of the outer one, consisted of forty stones. The walk between these two circles is three hundred feet in circumference. The adytum or cell is an oval, formed of ten stones, and within these are nineteen smaller stones. At the upper end of the adytum is an altar, a large slab, of blue coarse marble.

"In the reign of Henry VIII. was found here a plate of tin, inscribed with many letters, but in so strange a character, that neither Sir Thomas Elliott, a learned antiquary, nor Mr. Lilly, master  
of



of St. Paul's school, could make them out. This plate, to the great loss of the learned world, was soon after lost.

“ Two stone pillars appear at the foot of the bank next the area, in which the buildings stand; and those are answered by two spherical pits at the foot of the said bank; one with a single bank of earth about it, and the other with a double bank, separated by a ditch.” (Maurice, *Ind. Antiq.* Vol. VI.)

From all these circumstances, and number of stones, Mr. Maurice concludes, it was an astronomical temple; in which I think he is perfectly right, as its name, in Irish, declares it to be the *TEMPLE OF THE SUN*, the temple of *Boodh*, as Mr. Barrow rightly conjectured; for *Budh*, in Irish, is one name for the sun.

8. *FONN*, a cycle; *fonnfa*, a hoop; *faine*, a ring. This must be the Tartar period of 180 years, named *Van*, mentioned by Monsieur Bailly in his letters to Voltaire, p. 213.

9. *IOM*, *Uim*, *Aim*, a cycle, a period; *iom-toinab*, a year. *Glocha-tuinidh*, a cyclic obelisk, on which the cycle was inscribed in Ogham characters (see p. 178). תנה *Tana*, the annunciation of the (close of the) year, which was always performed with great ceremony.

There is no satisfactory derivation, in the Hebrew or Chaldee Lexicons, or in the Talmuds, of the word יום *iom*, translated, a day: it appears to be an original word, like בר *bar*, *var*,  
war,

*war*, mentioned before. What is now called a year in scripture, says the learned Costard, seems, in very early times, to have been termed יָמִים *iamim*, days, i. e. a system or cycle of days. For, when Rebecca sent her son Jacob to Padan Aram, to avoid his brother Esau's resentment, she adviseth him to stay there *iamim echadim*, our translation says, a *few days*. *Echad*, in the pl. *echadim*, never signifies a few; it is properly *dies unus*, i. e. one system of days, or one *year*. Besides, the absence of a few days would not have been consistent with so long a journey, nor the occasion of it. This clearly explains the *iom-toinea* of the Irish. From this root is derived the Æthiopic *amy*, a year; Ar. عَام *aum*, a year; and the Irish *Aim-fire*, a revolution of time, from שָׁר *sar*, revolutio, mensura: from whence the famous Chaldæan cycle *Sarus*, which, according to Berosus, consisted of 6660 days; but this was the *Sarus hasre*, or tenfold *Sarus*. Syncellus, Abydenus, Al. Polyhistor, tell us, that it was a period of 3600 years; but Suidas, an author cotemporary with Syncellus, says, the *Sarus* was a period of lunar months, amounting to eighteen years and a half, or 222 moons.

Pliny mentions a period of 223 lunar months, which Doctor Halley thinks is false reading, and proposes the amendment, by making it 224 months. Sir Isaac Newton makes the *Sarus* eighteen years, and six intercalary months, which agrees with *Suidas*; but then it is not the simple

*Sarus*,

*Sarus*, but the *Sarus-hafre*, or tenfold *Sarus*, as we shall prove from the numerals of the celestial alphabet, which form the word.

PROOF.

S	ש	-	300	360 days in a lunar year.
A	י	-	70	18
R	ר	-	200	—
U	ו	-	6	6480
S	י	-	90	180 in 6 months.
			666	6660 days in 18 years 6 months.
			10	—
			6660	

222 moons

30 days.

6660

10. MASCAOR, a cycle, is, by the transposition of a letter, the Chaldæan מחזור *machazor*, cyclus, circulus, ex חזר *chazar*, circumire; whence Costard derives *Osiris*, that is, the *revolver*.

11. MITHIS, *Mithich*, *Mithr*, a period, season, cycle. Hence the Chaldæans formed the word *Mithrak* for the sun, and the sun's course (see p. 365.); Ch. and Æth. *matke*, periodus, terminus. The word is still used by the Abyssinian Christians: *ipsi verò vocant se Chaldaeos, neque frustra: lingua Chaldaica etiam temporibus Justiniani eos usos fuisse.* (Nicephorus, L. IX. p. 18. Scal. de emend. temp. p. 338.) Hence the Persians formed the word میسر *mibr*, the sun.

12. AONAC

12. AONAC (pron. *Eenoch*), *Aineac*, *Eang*, a period, cycle, year. *Eang-la*, an anniversary day. Ch. קנך *anek*, torques, hinc annus, annulus, &c. hæc enim omnia non sunt nisi circulus. And hence, I think, the *Simurgh-anke*, or Phoenix cycle, of the old Arabs and Persians. “And all the days of *Enoch* were 365.” (Genes. v. 23.) On the apocryphal book of *Enoch* M. De Sacy makes this observation; “Il parle beaucoup des anges, d’Uriel, de Gabriel, et des autres: il parle des divisions des jours et des temps.” (Notice du Livre d’Enoch, par De Sacy, p. 14.) And to *Enoch* the Jewish authors ascribe the discovery of the twelve signs. *Enoch* was the seventh from Adam, and coeval with him. Hindooft. *hangam*, a year.

The Irish word *eang*, a year, with the prefix, *teang*, signifies a quarter of an acre. It is very extraordinary that Horapollo should tell us, that the Egyptians marked the one-fourth of an acre of ground to denote a year in their hieroglyphics.

13. TACHFH-ANG, *Tacmh-ang*, pron. *Tacvang*, a cycle, revolution of *ang*, a year. *Teachbhaidh*, *teacfhaidh*, *teacphai*, the *solstice*. Ch. תכופה *tacopha*, revolutio, circulus orbis, solstitium, equinoctium, definita Solis revolutio ad istos terminos, à כוף *coup*, revolvi, circuire. The Irish *teacphai* is thus explained; *an tan Grian nac eidir dol uirde, ni as isle sa la as foide*; i. e. when the sun can go neither higher nor lower; when the longest and the shortest day comes.

So



So the Chaldæans; *tekupbath Tifri*, æquinoctium Tifri, *tekupbath Tebath*, solstitium Tebath. But in Genes. i. 14. it is immediately applied to the sun; and in Exod. xxxiv. *tekupbath be sana*, revolutio anni: hence the old Irish *tachamb-sir*, a month, the revolution of Sir. Ch. סִבָּר *sibar*; Ar. سَاهُور *sahur*, the moon. (See *Seir*, in Ir. Astronomy.)

14. GALL, a wheel, circle, cycle. *Sao-gal*, an age, period; *Sior-gal*, a complete revolution, and with the particula inseparabilis (as Golius explains F in the Arabic) *Feigal*, *fagal*, a revolution, anniversary, holyday, fair-day; *Ban-gal*, an anniversary; *Gall-muillean*, a mill-wheel; hence the Latin *vigilia*, the eve before any feast, for the feasts were anniversary.

15. SAO-GHAL, revolution, orb, life, age, the world; that is, the revolutionary planets. *Saoghal-gan-saoghal*, world without end; hence the Latin *Sæculum*, a derivation unknown to Vossius, Ainsworth, and Gebelin. Ch. גָּלל *gall*, volvere; גָּלָה *gala*; the sense of the word seems allusive to the motion of the earth and planets. סֶגֶל-גָּל *Segal-gal*, orbis, rotundum, orbiculare. When the Hebrews joined the words *chug* and *gal*, says Hutchinson, it expressed both motions, to roll in a circle or sphere. Let the earth *chugal*, i. e. revolve (1 Chron. xvi. 31.). The Canaanites had a temple to their god, the heavens, by the attribute above mentioned (Jof. xv. 16.); viz. *Beth-b-gule*, that is, the temple of the circulars; Marius calls it the house of revolution. Hindooft.

*Pun-gal*,

*Pun-gal*, an anniversary. Hence the Irish name of a cock is *gall*, signifying, the observer of the revolution of the day; hence *Noir-gall*, or *Nair-gall*, the cock of Aurora, from *noir*, *near*, the East, Aurora; Sanscrit, *Noer*, Aurora.<sup>p</sup> EIRE AROS A NEARGAL, let the husbandman rise at cock-crowing, i. e. with Aurora (O'Clery). *Aros*, a husbandman, from *ar*, ploughing, husbandry. Chaldee, אריס *aris*, hortulanus, agricola; אריסות *arifut*, hortorum et agrorum cultura. נרגל *Nargol*, the idol of the Cuthites. (2 Kings, xvii. 30.) “*And the men of Cuth made Nergal.*” Can there be a stronger proof, that the *Cuthim* of scripture were the *Coti* of Irish history, and the *Cuthi* of Bryant? They worshipped the cock as a revolutionary bird, for the pagan religion was completely astronomical, as Boulanger and Sir William Jones have observed. *The men of Babylon made Succoth-benoth*, the *cearc-ein*, the hen and chickens (i. e. the *pleiades*), of the Irish. (See Proem, page xv.) *Among the Persians, planetary worship very soon prevailed.* (Butler, Hor. Bibl.; see p. 126.) Hence the cock was a solar bird.—We shall here repeat the reason given by the Rabbins for this worship. “In *coelis* proclamatur, ut appropinquante die portæ recludantur, ne ulli remora injiciatur. Hoc audientes, galli gallinacei in terra cantare incipiunt, ut homines somno excitentur: et nunc dæmonum vires franguntur, nocendique potestate deficiuntur.

<sup>p</sup> Although the Irish lexiconists all derive *Noir* from *Oir*, the East, yet we find it often written *near*, *noir*.

deficiuntur. Propterea quoque sapientes hujusce-modi gratiarum actionem instituerant. *Benedictus tu Domine Deus noster, totius mundi Domine, qui gallo intelligentiam dederis, ut diem à nocte discernat.*" (Buxt. Synag. Judaic. p. 120.) See more on this subject, page 141.

16. CHUIG, *Chuiggeal*, Oig, a period, a cycle. *Cuig-bhreith*, an annual sacrifice. *Cuiggeal*, the spindle of a distaff, about which the yarn is wound, and twisted by the spinner. *Cuig-maddin*, and *Oig-maddin*, Aurora, i. e. the return of the sun in the east. Ch. חוג-מדינה *choug-madinna*, from *choug*, or *houg*, circulus, cyclus, dies festus, quod dies festi quotannis circularentur. Ar. *houg*, a ring; حجة *haja*, annus; festi Mecani celebratio. עגול *hougal*, circulus, globus. This is probably the root of the Sanscrit *yoog*, *joge*, a period, cycle, conjunction (of planets), age; *jugui*, world, universe.

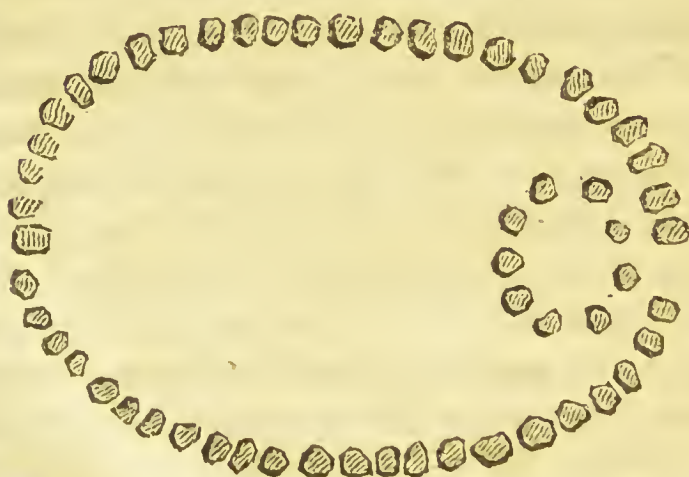
17. RATH, a cycle, circle, wheel. *Raith*, a portion of a circle, a quarter of a year. *Brath*, i. e. *Be-rath*, for ever, cycles without count, cycles innumerable. Ar. رجا *reja*, a quarter of the heavens; برجت *barbet*, spatium temporis longum. (Gol.)

18. NIDHE, time, period. Ar. ندى *neda*, time, period.

19. AN, *Ana*, *Aine*, *Uine*, *Onn*, plural *Anith*. *Bli-ain*, the cycle of *Bel*, the sun, a year. *Gri-an*, the sun, the scorching planet. *Ain-leog*, a swallow, a revolutionary bird. *Uin-tas*, a wind-lafs,

lafs, i. e. the flow revolver. *Uain da bliaghana*, the space of two years.

*Ain naombag*, the heavenly revolutioner, the *Phœnix*, and, perhaps, the fabulous bird of the Brahmins, named *Auny*. *Lu-an*, the small planet or revolutioner. *Onn*, as applied to the cycle of the sun, signifies the sun, fire, &c. Egypt. *oein*, *hon*, the sun; כהן און *cohen on*, sacerdos solis. (Isai. lxvi. 2.) Ar. and Perf. ان *an*, انو *anu*, اینه *ayiné*, seasons, revolutions. Ch. עון *hon*, tempus; עונן *honan*, tempora observare; whence the Irish *Anius*, an astrologer, astronomer, and *Ana-mor*, the zodiac, the great circle. The temples, named *Ana-mor*, contain forty-eight stones, the number of the old constellations, with a *kebla* of nine stones placed near the circumference, to represent *Budh*, the sun in its progress through the signs. Such is that at *Ana-mor* in the county of Fermanagh.





The *kebla* consisted of nine stones, to represent the ninth avatura, or descent of *Budh*, the sun-born, the great deity of the pagan Irish, who was the ninth avatura of *Vaiafwata*, or the sun-born of the Brahmins, the Noah of scripture. So *Veeshnasa*, the Apollo of the Brahmins, past nine incarnations (Jones). *Visbnu* made his ninth appearance in the world under the name of *Budha* (Kæmpfer, History of Japan). The three first avatars, or descents of *Visbnu*, related to the universal deluge (Jones). 3 was a sacred number in memory of the sons of Noah (Faber, *Cabiri*). Hence 3 and 9 became sacred numbers with the Brahmins and pagan Irish. Every altar is supported by 3 uprights in Ireland. The sacred conque must have 9 volutes, with the Brahmins, &c. &c. &c.<sup>a</sup> The Ceylonese reckon from this last avatura of *Budh*. See *Iris*.

The

<sup>a</sup> The number 3 and its multiples were mysterious with the ancients, and they regulated a multitude of them by the period of thrice three. The war of the two principles, good and bad, was to last 9000 years, according to the Magi. The Annus Magnus of the Sabians was 9000 years, according to some 18,000, and to others 36,000. The war of the Titans against Jupiter lasted 9 years. Jupiter visited Minos every ninth year. The famous Grecian festival, celebrated among the Beotians in honor of *Apollo*, called *Daphnephora*, was at the end of every 9 years; but the first element of this system was 3. It is observed by arithmeticians, says Hume, that the products of 9 compose always 9, or some lesser products of 9. If you add together all the characters, of which any of the former products is composed,

The root of the word is *Ana*, in the Ch. ענה *hana*, to return, to make reversion; whence, says Parkhurst, ענמלך *anamelech*, the solar fire, worshipped with *Adramelech*.

Hence *Criofhna-ain*, the revolution of *Creefhna*, the sun; a mountrain so called, in the county of Clare, where the remains of an altar still exist.

The Canaanites appear to have had a temple named *Bethanith*, the temple of the revolutions; and, in Joshua, xix. 38., it is connected with בית שמש *beth shems*, the temple of the sun.

*Lu-an*, the moon, from whence the Latin *Luna*, is evidently a Chaldaean word, signifying the *an*, or planet of ל=30. See the Numerals, p. 359. But *lu-an* does also signify the *smaller* planet; and hence, probably, the Jews formed the following blasphemous story, or borrowed it of the Cuthites. “Siquidem verò hic de *Lunâ* ago, temperare mihi nequeo, quominus egregium colloquium inter *Deum* et *Lunam*, ut in Talmude legitur, afferam; verba sic sonant: *Rabbi Simeon filius Pazzai hæc docuit: scriptum extat; fecitque Deus duo luminaria magna: scriptum etiam est; luminare magnum, et luminare parvum. Luna dixit ad Deum, Domine totius mundi, an possint duo reges sub unâ coronâ imperare? Deus respondit, Abi et minuire. Luna excepit, Domine mundi, quoniam*

composed, thus, of 18, 27, 36, which are products of 9, you make 9, by adding 1 to 8, 2 to 7, 3 to 6. Thus, 369 is a product of 9; and, if you add 3, 6, and 9, you make 18, a lesser product of 9.

quoniam æquum et verum coram te loquuta sum, cur imminuerer? Huic Deus; Abi et diu noctuque rege. Luna verò, quinam hic honor est, et quæ dignitas? Quid accensa meridie candela prodest? Deus respondit, Abi, populus Israel dies suos et annos suos juxta te computabit. Luna objecit, id quoque impossibile est: oportet enim illos solstitia et æquinoctia juxta solem computare, uti scribitur; eruntque in signa tempestatibus, diebus, et annis. Deus præterea adjecit; Abi, et justī de nomine tuo appellabuntur, ut Jacobus parvus, Samuel parvus, David parvus. Sed ubi vidit Deus se Lunam placare non posse, nec illius animum sedare, dixit; הביאו כפרה עלי על שמיעטתי את הירח (sic enim habetur in exemplaribus Venetis, uti quoque citat Rabbi Bechaz in expositione sua in librum Numerorum; verum id in exempl. Basileensibus immutatum est) hoc est, offerte oblationem propitiatoriam pro me, eò quòd Lunam imminui. Et hoc ipsum est illud propter quod Rabbi Simeon filius Lakis dixit, O quam diversus est hircus, qui Novilunio offerebatur, de quo dicitur; חטאה להאל in oblationem pro Dei peccato (juxta blasphemam Judæorum versionem), hoc est, Deus dixit, hircus iste propitiatio erit pro me, quia Lunam imminui. Quomodo autem hæc intelligenda sint, digladiantur inter se Rabbini. Veterum præcipui existimavere, Solis et Lunæ in creationis principio æqualem fuisse splendorem, ideo primò dici, fecitque Deus duo magna luminaria. Quum verò statim in Deum Luna murmurasset, et sola in

cœlis regere vellet, à Deo imminutam, et propriâ insuper luce privatam esse, Deumque jussisse ut splendorem suum à Sole mutuaretur; ideò mox subjici, *magnum luminare et parvum luminare*, quum priùs duo magna luminaria extitissent. Sed quum tantam pœnam Luna conquereretur, Deum facti pœnituisse et jussisse, ut singulis noviluniis, in sui gratiam, oblatio pro peccato offerretur. Hoc tamen multi Rabbini tamquam blasphemum repudiarunt, utpote qui Deum justum, et omnis peccati vel iniquitatis expertem esse, viderent. In vero itaque horum verborum sensu inquirendo multùm diuque laborarunt, et voculam illam, *לוי pro me*, variè exposuerunt, ut in R. Bechaz videre est." (See Joh. Buxtorffii *Synagoga Judaica*, p. 338.) I think it is impossible so wicked an idea could have entered into the mind of man, if he had not misconstrued the Scythian name *Lu-an* for the moon.

20. SAOBHA, a cycle; *Seona Saobha*, the cycle of Saturn (Sanscrit, *Sani*, the planet Saturn); *Saobh-dolbha*, sorcery by circles drawn on the floor. (O'Brien). The *Seeva* of the Hindoos, says Mr. Maurice, is not only the *tempus edax rerum*, but he is also the *tempus renovator rerum*, all from Ch. סבב *sabb*, circuire. (See Sabasius, p. 365.)

21. SAOBAL, *Siobal*, a cycle; *Siobal na greine*, the sun's path, the zodiac. *Do rinnedar mar sin da cuid deag, don bliaghan, do reir an da combartha deag sin na greine, agus a dubradar mi re*



SIBAL *na greine, an gach combartha dibh* (Fragm. Astron). i. e. Thus they divide the year into twelve parts, according to the twelve signs of the sun; and, as has already been said, the month according to the (*sibal*) path of the sun in each sign. Ch. שביל *sebil*, femita, via; Ar. *shubet*, the course of the sun: and hence the common Irish, *bi ar siubal* (*bi ar shool*), get you gone, be on your road, way, circuit.

I believe we are here come to the meaning of the *Sybil*s; for, if the word did not apply to a cycle, and that of the sun, why should the most celebrated of the Roman *Sybil*s be beloved of *Apollo*, or why said to live a thousand years? Pausanias speaks of a *Sybil* of *Phœnicia*, whom he calls *Saba*; whence the learned Boulanger concludes, that *Sybil* is only a *cycle*, or period, *personified*, and that it is a period of a thousand years, as Ovid gives it a life of that duration.

Hence the Irish *Siobal*, an onion, because, when cut transversely, its coats and rings represent the heavenly spheres, and, for this reason, the Egyptians and Brahmins had a veneration for that root, and the Chaldæans long before either, according to Alexander. (See Maurice, Ind. Antiq. Vol. III. p. 531.)

22. CUARAN, *Curuinne, Cruine*, a cycle, sphere, globe, an onion; Ar. قرن *kurn*, an age; *kurana*, an onion; كرن *krun*, a sphere. Ch. כרן *caran*.

23. CASAR, a period, cycle, return. *Gan casar dionfuidhe Ioruaid*, without returning to Herod. Ch. חזר *chazar*, redire; *chizor*, cyclus; *m'chazar*, cyclus.

24. CRIOS, a cycle, the sun; *Grian-crios*, the zodiac; *Crios-bacht*, the circle of the sun, the zodiac (see *Beacht*, No. 4.). Syr. *krifa*, cingulum; Ar. *kurs*, orbis solis.

25. EAR, *earrach*, *eiris*, *iris*, *uiris*, a cycle, epoch. *Leabhar iris*, an ephemeris. Ar. ايج *arij*, and ارخت *erkhat*, an epoch, a cycle; in the Sanscrit and Ceylonefe, *warusch*; *Boodha warusch*, the epoch of Boodh, that is, the ninth avatura of Vishnu. (See No. 19.) Ch. יָרַח *yareh*; Ar. *arab*, præscripto tempore notavit. (Buxt.) "Hence," says Costard, "*yarah* in Hebrew signifies a month, a moon; which seems to intimate, as if the oldest measure of time, taken from the revolution of the heavenly bodies, was a month." But we find that *cris* and *crios* signifies a cycle or revolution, and the sun, in the Sanscrit and Irish, two of the oldest languages in the world; whence we may conclude they measured time by both planets, and soon came to the knowledge of the true length of the year. (See *Graibh*, No. 27.)

26. DUIR, *dra*, *drach*, *draoch*, a wheel, circle, cycle, period. *Duir-teach*, a round cell of a *draoi* or *magus*; a round tower, a temple, church. *Flaith nar dhún*, a *duirteach*, i. e. a prince who did not shut the doors of his places of worship.

worship.<sup>†</sup> *Drochad*; a portion of a circle, an arch; i. e. *drom-bogha*, the back of a bow. *Real-draoch*, the zodiac; whence *Rolldrich*, a circular temple in Oxfordshire (see p. 388). Ch. דור *dor*, circulus; דרך *darak*, arcum curvat. Ar. دُر *dur*, circumgyratio (Gol.); دُور *duwur*, a cycle; دُور کُمر *duwur kumr*, the cycle of the moon. (Rich.) Hence probably the *Ionn-dra*, the cyclic sun of the Aire-Coti, formed *Eendra*, the god of the firmaments of the Brahmins, who is said to have *whirled* the earth into motion, after the boar Avatar; and *Cann-dra*, the cyclic moon in Irish, perhaps formed *Chandra*, the name of the moon with the Brahmins. “*Landed by the Asparasas, I may be happy with my Lord through the reigns of fourteen Indras.*” (Duty of a faithful widow, Af. Ref.)

27. GRAIBH, an ephemeris, an almanack, a table of the revolutions of the planets. Ch. גרף *garaph*, revolvit. (See *Iris*, No. 25.)

28. NUIGE, a period; *go nuige fo*, hitherto, to this period. Perf. نوِيك *newik*, a period, time.

29. GHAN, *aghan*, a cycle; *Bli-aghan*, a year, the cycle of Belus, the sun. Perf. غَزَاوَان *ghahan*, tempora. (Hyde, Rel. Perf. p. 164.)  
“*Caban*

<sup>†</sup> Charles O'Connor, in the margin of my Irish dictionary by O'Brien. But I think *duirteach*, a place of worship, derives from *teach*, a house, and *ur*, fire; *duir-teach*, the house of fire.

“ *Cahan barba*, pronounced *ghiahan barba*; the Persians thus name the six seasons, in which God created the world, according to the tradition of the Magi. These seasons or *revolutions* they did not believe followed each other, according to Moses; they have placed them in different months of the year, each of five days work.” (D’Herbelot.) See *bar*, No. 1.

30. *EASC*, a cycle, the moon, the cyclic moon.  
Ch. אָפֶסָה *afsa*, circulus, cyclus, mensis.

I shall here notice but one word more in this science, to shew that the ancient Irish brought their knowledge of astronomy with them from the East.

*AINBHIH*, pronounced *Ainwy*, the rainy seasons, the rainy planets, rainy weather (Shaw). It literally signifies a knowledge of the stars (An.). Ar. *انوا* *anwa*, stars, skilled in the science of the stars. (Rich.) Sale explains the word more to our purpose. “*Anwa*,” says he, “signifies the mansions of the moon. The Arabs observed what change happened in the air at the rising and setting of the signs, through which the moon passes every night, and at length came to ascribe divine power to the signs, saying that the *rain* was from such and such an *anwa*. (Sale’s *Alcoran*, Prel. Disc.)

The foregoing preface must have convinced the reader, that none of these scientific terms are borrowed of any western nation, but are pure Chaldæan ;



Chaldæan; and they must have been introduced by that Chaldæan colony, that accompanied them to Ireland, the Tuatha-Dedan, the *Θιζι*, as Symmachus calls them, from the Ch. *שמש*, i. e. haruspices Babyloniæ, which is a strong proof of the truth of their ancient history.

“ The Irish language,” says Mr. Davies, appears to have arrived at maturity amongst the *Japetidæ*, while they were yet in contact with *Aramæan* families, and formed a powerful tribe in *Asia Minor* and in *Thrace*. It may, therefore, in particular instances, have more similitude or analogy to the *Asiatic* dialects, than what appears in those branches of the *Celtic* that were matured in the *west* of Europe. Those, who used this language, consisted partly of *Titans*, of *Celto-Scythians*, or of those *Japetidæ*, who assisted in building the city of *Babel*, and must have been habituated, after the dispersion, to the dialects of the nations through which they passed, before they joined the society of their *brethren*. This may account for *some instances* wherein the *Irish* corresponds with *Eastern languages*; where it also differs from most of the *Celtic* of the *Welsh* and *Bas-Bretons*. I have already remarked, that *Irish*, or a congenial dialect, once prevailed in *Thrace*, and was diffused from thence, all the way to the islands of Britain, whilst, at the same time, it branched off to the *Italian* side of the *Alps*. Part of this family, then, must have reached their destination by land.”

“ A fact,

“ A fact, which I apprehend has irresistible force, is the identity of the *Irish* and *Waldensic* languages. The latter is in use amongst those, who inhabit a few *Alpine* vallies.”

“ Neither history nor tradition confirms the hypothesis, that the *Phœnicians* planted a colony in the British islands. *Ptolemy* imports none of *their* inhabitants from *Egypt* or *Phœnicia*, nor *Mela* from the *Poeni*, or the *Aborigines* of his native Spain. There is no hint of any *Phœnician* colonies in these islands, prompted by the ancient historians or geographers, who collected their intelligence from actual remarks upon the men, or upon the manners, and from continental or insular traditions.

“ Let the period have been ever so early, in which the Phœnicians procured their tin from the British islands, *by the intercourse of the natives with Celtic relations in Spain*, yet it appears that the Phœnicians had no early acquaintance with Britain. Before the aggrandizement of Carthage, the power and influence of these Phœnicians, even in Spain, must have been very diminutive indeed. If the pillar of Hercules had not hitherto constituted the absolute boundary of their navigation, yet their connection with the exterior coast could have been only *that of traders*.

“ Justin asserts, that the Phœnicians, when erecting the city of *Gades*, in a little island, very near the

the shore, were so violently opposed by the natives of Spain, as to call in auxiliaries from the rising colony of Carthage, who, sending a numerous fleet, as well as army, seconded their operations, and secured for themselves a considerable territory in the contiguous province of Boetica." (Celtic Researches, p. 225. London, 1804.)

Mr. Davies quotes Justin and Mr. Maurice for the above passage.

In Vol. VI. page 326, of *Indian Antiquities*, Mr. Maurice says; "The genius of Carthage being more martial than that of Tyre, whose object was rather commerce than conquest, it is not improbable that the former might, by force of arms, have established a settlement in the Cassiterides, and by this means have secured that monopoly of tin, which *the Phœnicians and their colonies indubitably enjoyed for several centuries.*"

And Sir William Jones says; "The discovery of the British isles, by the *Tyrians*, is mentioned by *Strabo*, *Diodorus*, and *Pliny*, and proved, as well by the Phœnician monuments found in *Ireland*, as by the affinity between the *Irish and Punic languages*. Newton places this event about the 883d year before Christ, and in the twenty-first after the taking of Troy."

This is the heading of a mock heroic poem, entitled, *Britain discovered*, printed in the Appendix

dix to the Life and Writings of Sir William Jones.

And Irish history is very explicit on the ravages and conquests of the Carthaginians in Ireland, under the name of African pirates.

Our Aire-Coti did certainly invade *Thrace*, for the unsuccessful expedition of *Darius* against them only provoked their attacks and menaces; such as the attack of the Chersonesus of Thrace, and their alliance with the *Spartans*, by which it was agreed, that they should invade *Media* (that is, the empire of Persia) by the way of the *Phasis of Colchis*, and the Spartans by way of *Ephesus*. (Herod. Er. 40. and 84.) See Rennel's Herod. p. 111. And, during this alliance with the Spartans, they instructed them in the mysteries of the *Cabiri*, which originated with them, as we shall shew hereafter. But why our *Aire-Coti* should be obliged to travel by land from Thrace, which was open to the Euxine and Ægean seas, with which they were so well acquainted, I do not comprehend. They were sole masters of the shores of the *Euxine*, till the Greeks settled there about a thousand years before Christ, who were often routed, and their ships carried off, as Irish history sets forth. At length indeed the Greeks conquered, and made the Scythians work at their intrenchments, making them dig *domhan*, that is, deep in the fosses, and carry it up to the parapets in  
bolg,



*bolg*, leathern bags: whence, say some of the Irish poets, the names of *Fir Domban*, and *Fir Bolg*; but such puerile stories are to be despised.

M. Brigand, in his *Dissertation sur les Celtes Brigantes*, insists, that the *Celtes* from *Bithynia* penetrated into Europe by the *Thracian Bosphorus* or the *Hellepont*. Surely the Scythians of the Euxine may be allowed the same means of reaching Spain.

What Mr. Davies says of the similarity of the *Irish* with the oriental languages, and the cause assigned for its excellence in that respect over that of the old *Britons*, is an acknowledgment from a Welsh author, and a learned man, much in favour of the Irish.

To attribute a similarity of language, and religious rites, to the trafficking of merchants for tin, &c. is puerile. A colony of foreigners may have even settled in a country, without introducing their language or their religion, if there was no connection and intercourse with each other by marriages, &c., and in a manner becoming one people.

The *Strongbonians* have been settled in the county of Wexford above six hundred years; they retain the *Saxon* language, and have not a word of Irish, although they mix with the natives at market thrice a week; yet, by not marrying into Irish families, the *Saxon* language has not

not advanced a foot beyond the two baronies in which they reside.<sup>f</sup>

Language, says Doctor Johnson, is the pedigree of nations. There is no tracing the connections of ancient nations but by language. And Doctor Priestley informs us, that the language of a people is a great guide to an historian, both in tracing their origin, and in discovering the state of many other important circumstances belonging to them. Of all customs and habits, that of speech, being the most frequently exercised, is the most confirmed, and least liable to change. Colonies, therefore, will always speak the language of their mother country; and even the proportion of that foreign intercourse may, in some measure, be estimated by the degree of corruption in that language. “*Linguarum cognatio cognationis gentium præcipuum certissimumque argumentum est.*” (Sheringham). And the learned *Ihre* goes still further: he insists, that language is to be preferred even to the *annals of remote times*, to prove the origin of a people, particularly of a migrating people. What objection then can be made to a people, whose history I have vindicated, and whose most ancient annals and language confirm them to have been an oriental people?

As

<sup>f</sup> See an account of this people, and a vocabulary of their language, presented by me to the Royal Irish Academy, Vol. II.

As to the Waldenſe language<sup>t</sup> being ſimilar, or rather identically the ſame, with the Irifh, it is well accounted for in Irifh hiſtory. *Dathi*, monarch of Ireland (A. D. 398.), led a numerous army to Gaul, and from thence to the *Alps*, where he was killed by lightening. His troops, having loſt their leader, ſettled there. The *Oratio Dominica*, in the *Waldenſe* printed by Chamberlayn in London in 1700, is certainly *pure Irifh*. The Old and New Testaments in that language, it is ſaid, were brought over by Morland, and lodged in the library of Cambridge. *Alix*, in his Hiſtory of the Churches of *Piedmont*, reports, that not only the Bible, but ſeveral other MSS. of the *Waldenſes*, were in that library. At my requeſt, a friend made diligent ſearch for theſe books without ſucceſs. The diſcovery of them might lead to much information. There are probably ſeveral Irifh gentlemen, now at that univerſity, who might be applied to; but, as Sir William Jones ſays, it is a circumſtance equally unfortunate, that men of refined taſte, and the brighteſt parts, are apt to look upon a cloſe application to the ſtudy of languages, as inconſiſtent with their ſpirit and genius.

<sup>t</sup> Of the country of the Waldenſes, the learned Gebelin thus expreſſes himſelf. “ Ou regne un idiome peu connu, et mepriſè des perſonnes qui font cependant profeſſion d’être juges en fait de langues: cet idiome eſt le *Valdois*. (Mond. Prim. T. IV. p. 5.

nus. So that the state of letters seems to be divided into two classes; men of learning who have no taste, and men of taste who have no learning.

We should now proceed with the Astronomical Essays; but the printer and editor having been at much expense in the plates of this volume, and many more being necessary to the explanation of the astronomical part, he postpones the publication of it to a future day.

Nothing has been advanced, in this Vindication of the ancient History of the Irish, that has not been written by the Irish historians, and been proved either from Greek or Arabian authors, viz. Their settlement on the *Caspian* sea; their progress eastward to *Sogdiana* and to the *Indus*; their abode between the *Indus* and *Ganges*; the different colonies with whom they mixed, viz. the *Bolg* or *Bologues*, the *Omani*, and *Dedani*, in their return to *Colchis* or *Scythia*, have been exhibited in a map of ancient India, so perfectly agreeing with ancient documents, as, in my opinion, to leave no doubt of their veracity, and to give the lie in full to those, who pretend that Irish history was the work of monks of the eighth, ninth, and tenth centuries. In the progress of this Vindication, I have produced oriental words, corresponding to the Irish, as a proof of the history; and for this I have been accused of depending too much on etymology, although,  
at

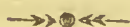


at the same time, I have quoted authority for the historical part. The task of an etymologist is certainly a very difficult one, and, without a good understanding of the oriental tongues, he will make a very poor figure.

I shall conclude this volume with a proof that our ancient Irish, when situated on the *Phasis* of Colchis, were the authors of the *Cabiric* rites; and, as before, it shall be proved by history and by etymology.



## CHAP. X.



### DIOSCURI AND CABIRI.



THERE were three; the god of winds and storms, the god of voyages, and the sun, under the names of DEIMAL, DIOSCAR, and TAULOC, together named *Cabiri*, or omnipotent. The Aire-Coti Scythians were great travellers by land and sea, as we have fully explained. The evil genius *Dumael*, or *Deimal*, the angel of death, who is also named *Badbbb*, the god of winds, frequently endangered their lives by storms of wind, overwhelming their caravans in the sandy deserts, and wrecking their ships on the rocky coasts.

Man is naturally disposed to seek the protection of God, such as he knows, or believes he knows, and to recommend himself to his protection.

Such was the origin of the *Dioscuri*, formed of *Di*, God, and *Oscar*, a traveller, a voyager; whence *Oscar-lann*, a caravansera, a house for travellers, an hospital. *Oscar* signifies also a leap or bound; and hence the foolish Greeks in-

vented the leaping and dancing in arms in their mysteries, and thought the *Curra-bunnith*, ship-builders, i. e. *Corybantes*, were so named ἀπο τῆ χορυπτοντα βολίνην, because they leap as they walk; and, says Strabo, very gravely, because the *Corybantes* or *Cabiri* leap with a kind of enthusiasm, we thence call those by that name who act with frenzy.

At *Dioscurias*, on the Pontus, now called *Isigour* (see p. 71.), began the country of *Colchis*, and, here, we may suppose, the rites of the *Cabiri* were first established.

All arts and trades, together with the priesthood, says Irish history, were confined to the *Tuatba Dedan* colony (the Dedanites of Chaldaea, as explained before); and each profession was confined to one *cine*, i. e. tribe or cast, as with the Brahmins and Indians. The reader will then not be surprized to find, that the Greeks mistook ship-carpenters and blacksmiths for priests; not knowing how to distinguish between *Talcine*, the cast of smiths, and *Taulocine*, priests of the sun.

*Artemidorus* is my authority, that the ancients knew of the *Cabiric* mysteries being established in *Ireland*. "There is an island," says he, "near *Britain*, in which the sacred rites of *Ceres* and *Proserpine* are observed, as in *Samothrace*." (Quoted by Strabo, Lib. IV. p. 191.) On which Bochart observes; "These islanders could not have been instructed in these rites by the Greeks, for



for *Artemidorus* wrote in the age of *Ptolemæus Lathyrus*; at which time, every school-boy knows, the Greeks had not navigated to the British isles, and therefore the rites of the *Cabiri* must have been introduced there by the Phœnicians." (Geogr. Sacr. p. 650.) "And," adds the same author, "*Orpheus*, or rather *Onomacritus*, indeed mentions Ireland, but he learned the name and site of it from the *Phœnicians*; the Greeks had not at that time sailed into those seas. *Onomacritus* lived 560 years before Christ. Polybius, who lived but 124 years before Christ, acknowledges they knew nothing of the northern nations. *Itaque multa potuisse illis esse perspecta de occidentalis oceani insulis, quæ Polybius ignoraverit.*"

That the *Aire-Coti* mixed with the *Phœnicians* of Tyre, and took on them the name of *Phoinice* and *Feine*, has been explained before. But to deny that the Phœnicians of Tyre had any knowledge of these islands, as the author of Celtic Researches has done, and to attribute the discovery of them to the Celtæ, and the tin trade to the Asiatic nations by them through Spain, is, in my opinion, cutting down an oak, and setting up a strawberry; *cavar un chiodo et piantar una cavicchia*.

Dionysius Per. also mentions the Cabiric rites being used in the British isles. (Ver. 565.)

These rites commenced with our *Aire-Coti* of the *Phasis* in Colchis Scythica.

Οἱ δ' ἐκ Κολχῶν φασιν (τῆς Κορυθαίᾳς ἀφηγμένως). Strab. L. X.

Herodotus asserts, that they were communicated by the *aboriginal Pelasgi* to the Samothracians and Athenians; which is the same thing as saying they were from Colchis, for the *aboriginal Terra Pelasgica* extended from the *Phasis* to the *Euxine*. (Dion. Per. ver. 686.)

The *Colchians* were great ship-builders, as is remarked by Herodotus; and in that art their descendants continue to excel at this day, as the ingenious and lively Mrs. Guthrie informs us.

*Curra bunnith* (Corybantes), or ship-building, could not be performed without iron-work. *Tal*, in Irish, is a smith, faber; *Mac Tail*, filius fabri (Colgan). Hence the *Telchines* of the Greeks, taken for gods, renowned for being the first workers in *iron*; they made a sickle for *Saturn*, with which he mutilated his father *Cælus*. (An allegory quoted by Strabo, L. XIV. p. 654.)<sup>u</sup>

*Hyginus* says, the *DioscURI* had the privilege of *saving mariners from storms at sea*, conferred on them by *Neptune*. “*Neptunum autem pari consilio muneraſſe, nam dedit poteſtatem naufragis ſaluti eſſe.*” (Aſtron. L. XI. c. 22.) And both  
Strabo

<sup>u</sup> According to the Arundelian marbles, iron was not found out till 188 years before the war of Troy. It is found native in Siberia. Doctor Pallas found a mass that weighed 1600 pounds. It is also found native in Senegal, Mexico, and other places.

Strabo and Arrian agree in celebrating them as protectors of seamen. Homer and Horace agree also in this. (Faber, Cabiri, Vol. II. p. 224.) Hence they were called *Anaces*, and *Anaches*, from a Scythian or Irish word, viz. *Anac*, and *Eineach*. *Anaic me O Thigherna*, Save me O Lord. *Tug ced bo in a eineach*, He gave an hundred cows (money stamped with a cow; see Ch. V.) for his protection: in Persian *اناک* *anak*, secure, safe, a word of *Tartar* origin. (Rich.); and hence *Αῖαξ*, *custos gregis* (Odyss. IX. 440); whence *Αῖαξ* *Αἰακίς* *Rex, Reges, quia Reges sunt Pastores*.

And from another synonymous Irish word, *Phethis*, or *feithis*, signifying to keep, preserve, or defend; “*Ron phethis*, i. e. *ron coimbeduis*, you preserved or defended; *Coimhead*, a ward, a watch, custody; *Luchd coimheuda*, a guard” (O’Brien); “*fetthis*, i. e. *do taisges*, to keep safe, *taisgiotan*, a storehouse, a keep-safe” (O’Clery), comes the *Pataici*, the representation of *Dioscar* placed at the head of their ships; whence the fashion of putting the head or figure of Mars, Jupiter, &c. at the bow of our ships of war.

“The *Pataici* seem to have been no other than the *Cabiri*, who, as it abundantly appears from *Sanchianatho*, were originally *Phœnician* deities. The circumstance of their being the *tutelarj gods of navigation* is noticed by Aristophanes. Upon which the scholiast observes, that the initiated in the mysteries of the *Cabiri* were thought

thought to be safe in the midst of perils, and *secure from all the violence of tempest.*" (Faber, Cabiri, Vol. I. p. 159.)

I am much mistaken, if a point of land, at the mouth of the *Suir*, in Waterford harbour, called *Phait-leac*, that is, the *leac* or altar of the *Paitici*, is not the remains of a temple to these marine deities; and, as they presided over *Lear*, that is, the sea, we find them called *Lares*. On the coast of Wexford is *Tuscar* island, and the *Tuscar* rock, corrupted, I believe, from *Dioscar*.

*Deimbal*, otherwise *Badhbh*, presided over the winds, and commanded storms and shipwrecks at his pleasure. To protect them from the powers of this evil deity, who was also the angel of death, sacrifices were offered to *Di-oscar*,\* who was also *Di-lear*, god of the sea.

This deity, *Deimbal*, was known to the Chaldeans, as we find in Maimonid. de fund. legis. דומאֵהֶל *Dumah-el*, spiritum ventis præfectum, et nomen angeli præfecti mortuis et moribundis. (Buxt). This deity, and, no doubt, the rest,  
were

\* The Cabiric orgia were celebrated in the night. It is said that at first they sacrificed children of a certain age, which, in their opinion, was a preservative against the dangers of the sea. When they became *Budhists*, human sacrifices ceased, as I have frequently had occasion to repeat.

Græce *Curetes* sunt appellati; alii *Corybantes* dicuntur; hi autem *Lares* appellantur. (Hyginus, Fab. 139.) Possumus, si videtur, summatim aliquid et de *Laribus* dicere, quos arbitratur vulgus *vicorum atque itinerum Deos esse* (Arnobius). The name *Lares* will be hereafter explained,



were all of Chaldæan manufacture, introduced by the *Tuatha-Dedanites*.

In the early ages of Christianity, *Deimbal* was still the evil spirit of the Irish. In the life of *Colum-Cille* we find him mentioned, as extracted by Keating.

## TRANSLATION.

The pious Christian hero, Colum-Cille,  
When he was baptized, receiv'd the name  
Of *Criomthan O Cuin* : his guardian angel  
Was the most watchful ACHS-AL : but the demon  
Who, with infernal malice stung, attended  
Upon the faint, to torture and torment him,  
Was called DEIMAL.<sup>y</sup>

These deities were supposed to reside in the air, therefore they made no images of them, not knowing how to represent an aerial being without substance; like the *Caunians*, a people of *Caria*, who, Herodotus tells us, had gods which properly were those of their fathers and of their country, and to these they daily added others, taken from their neighbouring nations. But in process of time, being displeased with these strange 'gods, they resolved to drive them out of their country, and took this method to do it. They all armed themselves, and beat the air violently with their spears, and pursued these deities,

<sup>y</sup> *Deimb* is now written *Taimb*; as *Taimb-tin*, a natural death; *Taimb-leacht*, a burying-carn. *Deimbal* is therefore the angel of death. *Saman*, alias *Ce-fìol*, was the judge of departed souls, as explained before.

deities, which, according to their notions, *resided in the air*, to the mountains of the *Calyndians*, and by this means thought they had driven these strange gods from their country."

The priests of these *DioscURI* might properly be named *Deacht-taile*, that is, instructed in mysteries: whence *Dactyli*; they were properly called *Tauloc-inna*; i. e. priests of the sun. *Tauloc* is the sun;<sup>2</sup> and hence the confusion of the Greeks, mistaking *Tal-cine*, the cast of smiths, for *Tauloc-inna*, the priests of the sun. The *Telchines* are said by Nonnus to be the sons of *Neptune*. Diodorus says, they first inhabited Rhodes, and were reported to be children of the *sea*. Neptune was committed to their care when an infant, and they brought him up with *Cabira*, the daughter of *Oceanus*. They were also reckoned magicians, and could produce clouds and rain at pleasure, and are said to have foretold a deluge. These, as I have shewn, were the powers of *Deimal*, and of the *Tuatha Dedan*, or the haruspices of Babylon, who introduced or invented this worship with our *Aire-Coti*, when settled on the *Phasis*. All was in allusion to marine deities, which, with the sun, formed the whole of this worship originally.

These priests were also named *cois*, and *cois-maol*, the holy ones, the sacred servants of the deity;

<sup>2</sup> Softened by the Greeks to *Talos*. *Ταλος ὁ ἥλιος* (Hesychius.) *Fan*, *Tauloc*, *Moloch*, the sun. (Cormac's Irish Glossary.)

deity; whence *coisfreacam*, to make holy, to consecrate. “*Cabirorum* sacerdos dicebatur, *κόν; koes*.” (Hesychius.) “*Maol* (pron. *meel*), in Irish, a servant devoted to some religious order; it was anciently, out of reverence to saints, prefixed to the name of men in christening, as *Maol Columchille*, which properly means *Columcille’s* servant.” (O’Brien.) Æthiopicè, *Miel*, an officiating priest. *Cad* is synonymous to *Cois*, signifying holy, sacred; and *cam* signifies to prostrate, to bow down in devotion; and hence the Greeks and Latins wrote *Casmilus*, *Cadmilus*, *Cadmilus*, and *Camillus*, i. e. Phœniciè *minister deorum* (Bochart). Perf. *قس Kefs*, a priest of the infidels (Rich.); Æthiop. *Kafs*, presbyter; Arab. *Kusees*; Syr. *Kufis*, sacerdos; Ch. *כוש Cush*, holy; dicitur *Cush*, propter pietatem et sanctitatem (Hyde). Phœn. *חסי chasi*, sanctus. (See the names for priests, Vindication, p. 438.)

The *Dioscuri* were also named *Cuirith*, that is, guards, protectors, synonymous to *phetici*; and hence Strabo says that, in his time, the *Curetes*, *Cabiri*, *Telchines*, *Corybantes*, and *Daëtyli* of Mount Ida, were different names, signifying the same men; mistaking deities for priests, and priests for deities; for the Greeks were ignorant of the origin of this worship, as I have shewn, from the confession of Herodotus; yet in another place Strabo marks the difference.

There were certainly no more than *three* deities originally; viz. *Dioscar*, *Deimal*, and *Tauloc* (the sun).

fun). Tertullian says there were three ; “ triplici diverſo nomine, *Magnos, Valentes, Potentes* ; a diſtinction without a difference. In all the pagan mysteries, the fun was the chief.

To mention the different opinions of the ancients would require a volume. The author of the *Phoronis* ſays, the *Curetes* were Phrygian muſicians ; then again, that the *Corybantes* were Phrygians, and the *Curetes* Cretans. He aſſerts, that they firſt invented *brazen weapons* in Eubia ; but others ſuppoſed they originally came from *Bactria*, and that they were given by the *Titans* to *Rhea*, as ſervants : ſome thought them *gegenes*, or earth-born, and ſome believed them to be *Colchians*. The reader will find all theſe opinions in Faber’s *History of the Cabiri*. They were of Colchian invention, a religion founded by our Aire-Coti.

The *Dioscuri*, as gods of mariners, might be properly named, by our Aire-Coti, *Ciſtoir, Melachoir, or Ciſti-re, Melach-re*, king of ſhips, king of mariners, from *Ciſte*, a ſhip, *Malach*, a ſailor ; and gods of travellers by land, from *Bal-eochi*, lords of horſes. Perſ. کشتی *kishte*, a ſhip ; Ar. ياق *yauk*, a horſe. Hence *Eochae*, the angel that preſided over horſes, with the pagan Irifh (Vind. p. 490.). *Yauk*, ſays Hyde, was an idol worſhipped by the Arabs in the figure of a horſe. (See alſo Reland, de Vet. Ling. Perſ. p. 178.)



On one Etruscan monument of Castor and Pollux, we find the inscription *Kastur Melakre*, in Dempster, Tab. VII. *Malach*, in Irish, is the Chaldæan מלח *malach*; Ar.  $\mu\lambda\lambda\alpha$  *mullab*, a sailor. Gori takes this *Melakre* for *Meleagre*, who, according to Greek fable, signalized himself in the Argonautic expedition.

Of these appellations the Greeks certainly formed their *Castor* and *Pollux*. On a bas-relief, in Montfaucon (Vol. I. Pl. 27.), is a ship, represented as arrived safe in port; the master and crew are sacrificing to Castor and Pollux, for their safe arrival, as the inscription sets forth. ΑΡΓΕΝΙΔΑΣ ΑΡΙΣΤΟΓΕΝΙΔΑ ΔΙΟΣΚΟΡΟΙΣ, i. e. Argenidas, son of Aristogenidas, to the Dioscuri: under the ship is ΕΥΧΑΝ, i. e. he hath performed his vow, *επίδω*, or some such word being understood.

In every medal of *Pollux*, he is accompanied by a horse. The Greeks confounded these deities. *Castor* and *Pollux* were both made marine deities; and priests and gods were all comprehended under the same names: which made *Cicero* say; Διοσκούροι, etiam apud Græcos multis modis nominantur.

*Herodotus* was a man of curiosity, learning, and experience, and had travelled through a variety of countries. He went to *Dodona*, to know who were the gods they worshipped. They ingenuously owned, that they did not even know the deities to whom they made their offerings; that  
they

they had distinguished them by names and titles, but these were adventitious, and of late date, in comparison of the worship, which was of great antiquity. *Herodotus* then concludes, “ that their nature and origin had always been a secret ; and that even the *Pelasgi*, who first introduced them and their rites, were equally unacquainted with their history.”

In the history and language of the descendants of those *Pelasgi*, only, can their names and titles be explained ; that is, in the Irish.

In this language we find *Achs-al*, an angel, the אַחַש אֵל *achas-el* of the Phœnicians.<sup>a</sup> Many Irish authors write *axal*, the only word in which the *x* is used. In the book of *Enoch* it is written Εἰσαγγέλ, angelus, nomen a viro magno exponitur אַחַז אֵל *Achaz-el*, possessio Dei (*Bochart*).

The names of the Cabiric deities, as given us by the Greek, are *Axières*, *Axiokersas*, and *Axiokersa*.

*Bochart* derives the names from אַחַז *achaz*, possessio. *Axières* pro *Cerere*, Phœnicibus erat אַחַזי אֶרֶץ *achazi-eres*, possessio mea terra, ut *Achazius* possessio mea Deus. Ex *Achazi* factum *Axi* per syncopen, ut in Græcorum historiis *Oxyares* ex Persico אַחַז שֵׁרוֹשׁ *Achafueros*,  
vel

<sup>a</sup> *Al* is the Heb. and Ch. אֵל *al, el*. Thus, in Irish, *As-al*, angelus aquarum, an *as*, from his supposed sagacity in finding (*as*) water in the deserts. (See *Bryant's Obs. on Passages in Script.* p. 19.)

vel ut alii *Affuerus*. Et in libro *Enochi* apocrypho עֲזַזְיָא angeli nomen, &c.

However difficult the explanation of these names to us, undoubtedly that great etymologist has mistaken the first part of the compound. עֲזַז *Achas*, or rather *Abhs*, is synonymous to עֲזַז *az* in Hebrew, and to اَرْد *ard* in Persian, written sometimes *Art*, all signifying strength, power, &c. In Persian, we find the proper names, اَرْد شِير *Ard-shir*, strong as a lion; *Ardshir dira dust*, the name of *Ataxerxes Longimanus*; *Ardshir-babegan*, founder of the dynasty of the *Sassanides*; *Ardavan*, and *Ardaban*, strong guard; names of several princes of ancient India, Persia, Media. (See Richardson, at اَرْد) D and T are commutable. *Art* is the same as *Ard*, signifying *omnipotence*: hence, in Irish, *Art*, God; *nart*, power, strength; *Art*, and *Mac Art*, proper names. “*Art*, Dieu titre d’honneur donnè à plusieurs princes *Arsacides*, adopté aussi par les *Sassanides*.” (De Sacy.)

In confirmation of this explanation, we find many old authors; *Nicephorus*, *Constantine*, *Suidas*, *Zonaras*, and others agree, that אֲחַשְׁוֵרֹשׁ *Achsuerus*, or *Abasuerus*, the husband of *Esther*, in scripture, was *Artaxerxes*, who was the son of *Xerxes*; therefore *Axio*, in the compound names of these deities, is synonymous to *Art*, and signifies omnipotent.

Again we find an *Ochus*, or *Achus*, son of *Artaxerxes*; another of that name, prince of Persia,

Persia, who refused to visit his native country; and finally, it was the original name of *Darius Nothus*.

As to the latter part of the compounded names of these deities, it must be mere conjecture. We have shewn that *Di-oscar* was the god of mariners. *Eirim* is to ride, to travel by land; in Chaldee אִרַח *arab*, iter facere. *Caras* is a ship of war, a large ship. *Where is Caras, king of ships?* (Ossian). The name was well hit off by the author. And *Creas* is death, a shrine, &c., which may relate to *Deimal*, the angelus mortis, the דומאה אל *Dumabel* of the Chaldæans, in whose language קרץ *Keres* signifies death, and in Arabic the same; and *Crios* is the sun in Irish. Bochart therefore concludes; Omnino igitur *Achazikeres* vel *Axiokerfos*, vocatur *Pluto* propter imperium in mortem et inferos (Geog. Sac. p. 395.). It appears to me that they were the gods of travellers by *land*, by *sea*, and the *sun*. The transmigration of the soul through the sun, moon, and stars, was the rite of Sabianism.

In like manner the *Curetes* may be derived from words of the like import in the Irish, synonymous to *Cabiri*, signifying strong, mighty. *Cabir*, strong, the god *Mars*, which became a proper name; as *Cabir Conn*, the omnipotent *Conn*; *Sir Cabir O'Dogharty*, &c. &c. In the plural it is *Curith*; as *Ceann Cuirith*, an officer of distinction, commanding many strong men, &c.; in Arabic كَابِر *kabir*. “ CAHERAH, and  
Al



*Al Caberah*, a city of Egypt, which we call *Grand Cairo*. The origin of its name is this. *Giavhar*, of the army of *Moez Ledinillah*, first khalif of the *Fathimites*, who had conquered all Egypt, ordered the foundation of a new city to be laid, which was done under the horoscope of *Mars*, called by the Arabian astronomers *Caber*, which signifies conqueror." (D'Herbelot.) Hence the Irish *Kearn*, victory. *Cearn-duais*, the reward of victory, athletic laurel.

I did once think, with Gebelin, that the names of these deities were cyclic and allegorical, from *Iris*, or *Eris*, the termination of the first name, signifying an ephemeris, and *Crios*, the sun, in the second compound *Axiokeres*. I believe we are now nearer the truth.

The authors of the *Encyclopedie*, ou, *Dictionnaire raisonnée des Sciences*, in the seventh volume, explain the *Cabiri* in the following words. "*Cabiri*, pagan divinities, worshipped particularly in the island of *Samothrace*. These gods were, according to some, *Pluto*, *Proserpine*, and *Ceres*; and, according to others, they included all the great deities of the pagans. The name is Hebrew or Phœnician. *Cabir* signifies great and mighty.<sup>b</sup> *Mnaseas* makes three gods; *Axieres* (Ceres),

<sup>b</sup> We have repeatedly shewn, that *Cobar*, in Irish, has the same signification; as in *Conn-cobbar*, the mighty. *Conn Cathal* va *Conn-cobbar*, the warlike son of the mighty Conn, is the real name of *Charles O'Connor*. I had a correspond-  
ence

(Ceres), *Axiokersa* (Proserpine), and *Axiokersus* (Pluto), to whom *Dionysidorus* adds a fourth named *Casimillus* (Mercury). They believed that those, initiated in the mysteries of these gods, obtained their wishes; but their priests affected so much secrecy in these mysteries, that it was esteemed a sacrilege only to pronounce the names of their deities. From thence it comes, that the ancients content themselves merely to speak of the mysteries of *Samothrace*, and of the worship of the gods *Cabiri*, as a thing most respectable and awful, but without entering into the smallest detail. Abbé *Pluche* says, that the figures of these gods, brought from Egypt into Phœnicia, and from thence into Greece, wore on their heads leaves and branches, horns, wings, and globes, which, he says, appeared ridiculous to those, who did not comprehend the signification of these symbols, as happened to *Cambyses*, king of Persia, in entering into the temple. But these same figures, so singular in appearance, represented *Osiris*, *Isis*, and *Horus*, who shewed the people how to save themselves from the ravages of water. Thus, according to *Pluche*, all this mystery was no more than to teach the initiated a very simple and common precaution. *Origen*, contra *Celsus*, takes the *Cabiri* for ancient Persians, who adored the sun and

ence with him of many years continuance, and so he always signed his name. Behold God is כביר *cabir*. (Job, xxxvi. 5.)

Ar. كَبِير *kubir*, great, illustrious; *kuburêa*, power.

and moon. Hyde is not of the same opinion; *Cabiri*, he says, are *Gabri*, a Persian word a little altered; that is, from the Persian *Gabre*, or *Guebre*, a fire worshipper, they formed *Cabiri*. The *Cabiric* feasts were celebrated in *Lemnos* and *Thebes*: it was said to be a very ancient feast, even *anterior to Jupiter*, who, they say, renewed it. The *Cabirics* were celebrated in the night, and *they sacrificed children of a certain age, as a preservative against the dangers of the sea*. The ceremony of consecration consisted in placing the initiated in a throne, about which the priests danced.<sup>c</sup> The insignia of initiation was a *girdle* of purple ribbon. Attendance at the sacrifice of the *Cabiri*, was an asylum to all such as had committed murder. The reader will find proofs of all we have advanced in Meursius.” (Encyclop.)

Nothing can be more erroneous than Doctor Hyde’s derivation of *Cabiri* from *Guebre*. The derivation of the last is now lost even to the Persians, but preserved in the Irish. *Gabham* is to burn, to kindle a fire. *Gabb*, pronounced *Gou*, for *Gabbar*, or *Gour*, was the name of the officer that took care of the holy fires at *Tarah* (See Collect. N°. XII.); and *Gou* is the name at this day for a forge, a blacksmith; and *gou an teine* signifies to stir the fire, to make the fire

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burn.

<sup>c</sup> These are called Druids’ chairs, in Ireland, by our modern antiquaries, with whom all is Celtic, Druidic, Belgic, &c. &c.

burn. Every reader of Persian history must recollect *Gou the smith*. (See *Vindication*, p. 187.)

Pausanias says, the *Anaces* were, according to some authors, *Castors*, or *Castor* and *Pollux*, and, according to others, the *Curetæ*; but the most knowing thought they were *Cabiri*. "Whence Pausanias doth not speak as if he reflected on those who thought themselves the most knowing in this matter, but only gives this opinion as most probable." (Montfaucon.)

They were originally named *Cobar*, or *Cabar*, and *Mann*, by our *Aire-Coti*, the founders of this worship, signifying strong, mighty, omnipotent, but particularly over seas. Hence "*Monab idolum venerabantur Arabes eo consilio, ut pluvias opportunas impetrarent*" (Pocock, *Spec. Arab.* 92.). Ar. *مانان* *manan*, omnipotent (Rich.). Beneficus, Deus (Scheid). *منة* *Manat*, robur, potentia (Gol.). *منع* *Mana*, validus et firmus (ibid.). *مناف* *Manaf*, nomen idoli Arabici (ibid.) See *Mann*, *God*, p. 89. But the *Dioscar* was *Mannan'an*, *mann* of the waters, the *Naob tonn*, the nabob of the waves, *Neptune*; he is called *Mannan'an mac Lir*, the son of the sea. He is described by Irish poets in the following manner (they having lost all idea of the ancient mythology); *Ceanaoithe amra inis Manann*, a noble merchant of the isle of Mann. *Lua-maire is dech ro boi an iarthar domhuin*, the best navigator (pilot) of the western world. *Ro findad tre dechsi gne in nimhe*, he was powerful in the heavens.



heavens. *Indeoir in darat no bith in tfoineand agus in doineand, agus an tan con-claochlo Bad ceachtar de ar Ré*; he assisted in producing good and bad weather, conjointly with *Bad*<sup>d</sup> (the god of wind), and the moon. *Is aire sin do gairdis agus breadhnam dee in mara De, agus adaordis cor ba mac don muir é*; for this reason he is said to be the god of the seas, and mariners worship him as the son of the sea.

This is probably the מני *mani* of the Chaldeans, supposed by Schindler to be *Mercury*; and the name may be derived from מן *mann*, or *manin*, falsilago.

The Manx, or people of the isle of Man, originally Irish, have preserved an ancient poem on this deity, part of which is published in my *Vindication*, p. 510.

We see he was *Lear*, because he was *Mac-lir*, the son of the sea; and hence the *Cabiri* were called *Manes*, and *Lares*. “Varro similiter hæsitans, nunc esse illos” (Cabiros) “*Manes*, et ideo *Maniam* matrem esse cognominatam *Larum*; nunc antiquorum sententias sequens larvas esse dicit *Lares*, quasi quosdam genios, et functorum animas mortuorum” (Arnobius adv. Gent.).

In fine, neither Greeks nor Romans knew any thing of the origin of the worship of these deities, which began, as *Strabo* says, with the *Scythians*

<sup>d</sup> *Bad*, Persis nomen angeli qui præest ventis (Hyde).

of Colchis, from whom, there cannot be a doubt, the Irish descended. It is therefore in the language of this people the etymon of all the various epithets of these deities can be explained; all which we find so very clear, as to confirm and strengthen their ancient history. As a marine deity, *Mann* was readily adopted by the Indians for *Noah*, whom, it is thought, they called *Menou*; though I should rather derive *Menu* from the Irish *Mionn*, explained in Irish documents by *Tuiseach*, the origin or *indoles* of mankind, as *Noah* is often esteemed by Pagan nations.

*Mann*, signifying powerful, mighty, is joined with *Saman*, judge of hell. *Etrusci*, ut auguror, *Summanum* vocarunt, quasi *Manium Deum*, *Summum Manum*, i. e. bonum (Gori). Hence we find *Pluto Summanus* with the Romans; yet they still are ignorant that *Summan*, or *Samàn*, was the angelus mortis, and synonymous to *Deimal*.

Baal Aruch says, the Persians called their priests *Cabiri*. “Persæ vocant sacerdotes suos, חבירין *chabirin*—in Talmud sæpe vocantur sacerdotes Persarum חברים *chabirim*, et in singulari חביר *chabir*, vel Persæ in genere” (Buxtorf). “Persæ vocabant כומרים *comarim* (Irish, *comar*, a priest), i. e. sacrificulos, vel sacerdotes, חברים *chabirim*, et fuerunt isti *chabirim* pessimi, graviterque affligentes *Israelem*” (Baal Aruch). “Doctoribus Hebræorum priscis dicebatur, חביר *chabir*, magister,

magister, five *Rabbi recens creatus*, titulo quidem et dignitate magisterii auctus, sed nondum ad publicum docendi officium vel aptus, aut ordinariè vocatus" (Buxt.), from *חבר chabar*, associare, consociare; from which word many think the *Cabiric* deities took their name. *Cabar*, strong, mighty, powerful, is much more applicable to a deity; and the Persian *chabirim* were certainly priests of the *Cabiri*, for they and the *Aire-Coti* were one people at the formation of this religion.

*Strabo* gives a very different relation of the *Cabiri* in these words. "*Acusilaus*, an Argive by birth, says, that *Camilus*, the son of *Vulcan* and *Cabira*, was the father of the three *Cabiri*, and of the nymphs *Cabaridæ*. But *Pherecydes* reckons nine *Corybantes*, sons of *Apollo*, by *Rytia*, that dwelt in *Samothracia*; three *Cabiri*, and the nymphs *Cabaridæ*, children of *Vulcan* and *Cabira*, daughter of *Proteus*, who had all their sacred mysteries, especially in *Lemnos* and *Imbrus*, and even in the cities of the *Trojans*. Their names are mysterious." "*Scepsius* holds it probable that the *Curetæ* and *Corybantes* are the same; appointed from their youth for the service of the mother of the gods, and to dance in arms in their mysteries; and are so called ἀπὸ τῆ κορύπνουντα βαίνων, because they leap as they walk. *Homer* calls them *Betarmones*; and, because the *Corybantes* leap with a kind of enthusiasm,

fiasm, we thence call those by that name, who act with frenzy. Some say that the *Idæi*, the first that inhabited the foot of Mount Ida, were called *Daḗtyli*; for with them the foot and the summit of the mountain had but one name, and all the extremities of them were consecrated to the mother of the gods. *Sophocles* is of opinion, that the five first were men *that found out the use of iron*, and other things useful in life: that they had five sisters, and that it was from the number 5, that they were called *Daḗtyli*, or fingers. *Others again give different accounts, and thereby add obscurity to obscurity.* There is also as great a diversity of opinion about their names, as their number. One of them they call *Salaminus*, others *Damnaneus*, *Hercules*, and *Acmon*. Some will have it that they were natives of *Ida*, and others, that they were strangers that came and settled themselves there. In this, however, all are agreed, *that they were the first that worked iron upon Mount Ida.* They are suspected also of being impostors, in the service of the great mother. It is likewise believed that the *Curetæ* and *Corybantes* were the descendants of the *Idæan Daḗtyli*; that the first of that body, born in the isle of *Crete*, and an hundred in number, were called *Idæan Daḗtyli*; that the *Curetæ*, nine in number, descended from them; and that each of these *Curetæ* had ten sons, who were also called *Idæan Daḗtyli*. Others say that the *Titans* gave  
the



the *Corybantes* to *Rhea*, and that they were armed ministers, come from the country of the *Bactrians*: others again will have it that *they came from Colchis*.”

To this I must add; Strabo asserts, “that under the denomination of *Cabiri*, and the like, were included not only a set of persons, who administered to the gods, but the divinities whom they worshipped.” (See Proem to Part I. p. xxii.)

“After all this long story,” says *Montfaucon*, “it appears, that nothing certain can be built upon such a diversity of opinions as Strabo has given.”<sup>c</sup> (*Antiq. expl.* Vol. I. p. 191.)

From the explanation we have been able to give from the Irish language, the classic reader will see why *Di-oscár*, the god protector of voyages by sea, and of travellers by land, the *Naob-tonn*, the *nabob* of the *howling* roaring waves, the *Ceann-ob*, the king or chief of the waters,<sup>f</sup> who was supposed to have power to lay the storms of the ocean, and of the sandy deserts,  
yet

<sup>c</sup> See *Montfaucon's Antiq Expl.* Vol. V. Pl. 16.

<sup>f</sup> Hence the Egyptians named Neptune *Canopus*; a derivation, I think, preferable to their deriving it from the star *Canopus*, in the constellation *Argo* (one of the oldest of the forty-eight great constellations); a star, as Mr. Maurice observes, that they could only see just skirting the southern horizon. However, it was very visible to our Indo-Scythæ, when exploring the southern world from the Indus and Ganges, and in whose language *Arg* is a ship.

yet more dangerous, raised by the evil dæmon *Deimal*, is sometimes represented as a marine, and sometimes as a terrestrial deity, by the Greeks and Romans; for he was *Bal-kiste*, lord of ships, and *Bal-eocha*, lord of horses and camels, the only means of travelling. Hence we see *Neptune* made a horse-breeder, and a horse-racer, by the silly Greeks and Romans. In a contest with *Minerva*, he struck the earth with his trident, and produced a *horse*. On medals we find him sometimes drawn in a chariot on the waves, by horses with fishes' tails, and at others by natural horses. On one he is actually mounted on a four-footed beast, with his trident in his hand; at *Athens* he is riding a great horse, pursuing the giant *Polybotus*; on another with one foot on a stool, with the trident in his hand, and by his side a star, to shew by what means they guided their ships from place to place. On another he has the haft only of the trident in his hand; but the artist, not having room to express the forks, most ingeniously placed a *crab* by his side, to denote that he was a marine deity; and this carries us back to *Jacob's* prophecy of his sons, in consequence of *Joseph's* dream (p. 345.), where he likens *Zabulon* to a sea-port, and a haven for ships; playing on the word זבול *Zaba*, a shell-fish, a marine animal.

Servatius Gallæus, in his *Differtationes de Sibyllis, earumque Oraculis*, 4to Amstel. 1688, explains the names of *Hercules Melicartus*, and *Hercules Magufanus*, to be the *Dioscar*, or god of mariners. He combats the author of the History of Zealand, who quotes the inscription,

*Herculi*  
*Magufano*  
*M. Primus*  
*Tertius*  
*V. S. L. M.*

found in the island of Valckeren, who will have this to be the Grecian Hercules. “Gallæus proves it was the *Phœnician Hercules*, more ancient by six hundred years, who, according to *Procopius*, led the Phœnicians to Egypt, when driven from Canaan by Joshua.”

“*Philostratus*, in the second book of the Life of Apollonius, *Lactantius*, in the first book of his Institutes, and many other writers, assert, that this Hercules was from Phœnicia, and that he travelled over most part of the globe. *Appian* tells us, that the Phœnicians raised a temple to his honor at Cadiz, and that he was from Tyre, and not from Thebes, or any part of Greece. But,” adds Gallæus, “if we had no other testimony of his being a Phœnician than his name, *Magufanus*, it is sufficient, for the word, in the  
Phœnician

Phœnician language, signifies a voyager by sea, a *mariner*. It is very common," adds he, "to give, as surnames to the gods and heroes, the names of the arts they had invented.

"As to his coming to Zealand, that cannot be deemed extraordinary, since, according to *Diodorus Siculus*, he built the town of *Ales* in Gaul; and *Ammianus Marcellinus* tells us, that the port and fortress of *Monaco* were built by Hercules; and *Suidas* asserts, that his son *Nemausus* built the city of *Nismes*, so called from his name. But," says Gallæus, "if he had never been in Zealand, his fame might have been carried there by Gauls or Spaniards, and the Zealanders might have chosen him for their tutelar god, as he presided over seas and harbours; for which reason the Latins called him *Portumnus*, as the Greeks did *Palemon*, and the Phœnicians  $\text{Μελικαρτος}$ , which is the same as *Melicartus*. For it is certain that *Portumnus*, *Palemon*, and *Melicartus*, are synonyma, and are the same god, who had under his protection *mariners* and *pilots*."\*

To this author's observation I must add, that מלח-ארת *melach-art* certainly means the god of *mariners* (see p. 428, and 431.); and *Aireac-uile*, in Irish and Chaldæan, would signify *lord of the elements*. But, as to *Magusanus* signifying a mariner,

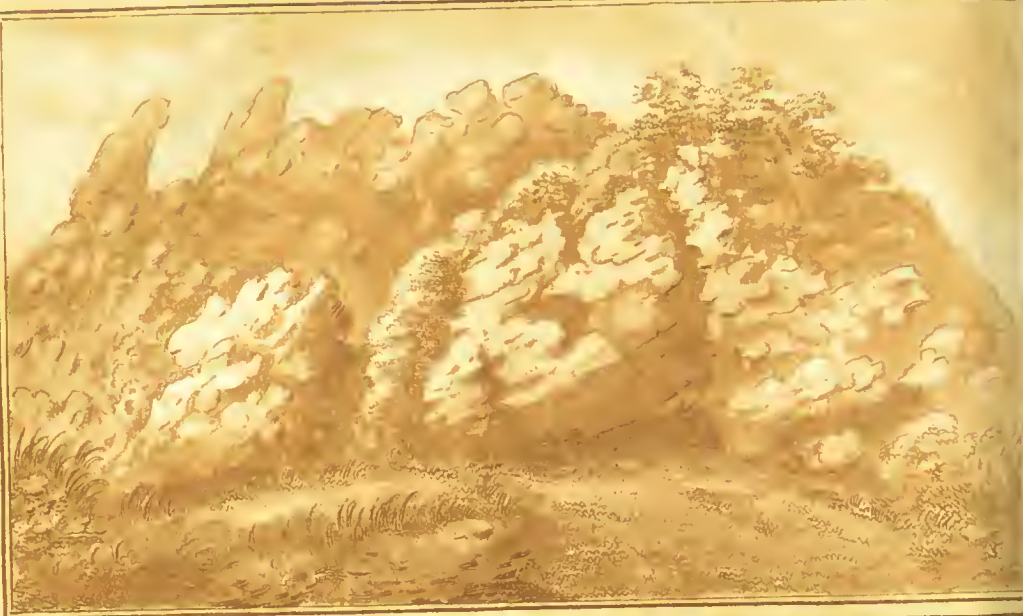
\* See a critique on this author, *Journal des Sçavans*, An. 1688.



a mariner, or voyager by sea, I am at a loss for its derivation, and always thought it derived from מַגּוּשׁ *magus*, and שְׁנָה *shana*, meditari, studere, docere,

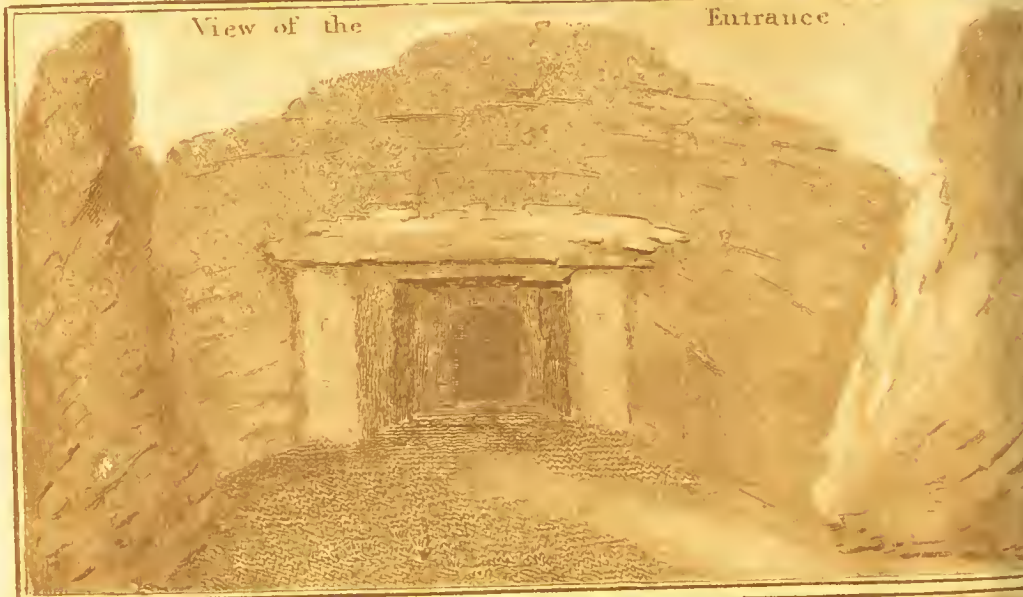






View of the

Entrance.



Entrance into second Cave.





## CABIRIC OR MITHRATIC CAVES,

IN

IRELAND.

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MYSTERIA PHALLICA, mysteriis Cabiricis per omnem terrarum orbem sunt conjuncta. (Faber on the Cabiri, Vol. II. p. 367.)

PRIAPUS, si physicè consideretur, idem est ac SOL, ejusque lux primigenia, unde vis omnis feminatrix. Ægyptii, Hori nomine, eum ita coluere, ut sacerdotes, paterna sacerdotia accipientes, ei primum initiandos esse censuerint. (Diodor. Sic. L. I.

Priapi initiationes, et mysteria habes, Numerorum, c. xxv.

Les Egyptiens, les Grecs, et les Romains ont eu des temples dédiés à PRIAPE, sous la même forme que celle du LINGAM. Les Israélites adorèrent la même figure, et lui élevèrent des statues. L'écriture sainte nous apprend qu'*Afa*, fils de *Roboam*, empêcha sa mère *Maacha* de sacrifier à *Priape*, dont il brisa le simulachre. Les *Juifs* se firent initier; les *Moabites* et les *Madianites* adoroient sur le mont *PHEGOR*. On voit la figure du *Lingam* en bas relief sur le linteau qui entoure le cirque de *Nîmes*, de même  
que

que sur le portail de nos anciennes églises, sur celui de la cathédrale de *Toulouse*, et de quelques églises de *Bordeaux* (Sonnerat, Voy. aux. Ind. Vol. I. p. 180.). בעל פער *Baal-Phegor*, Moabitaram idolum, *Priapum* esse censet D. Hieronymus.

“The genius of antiquity,” says Mr. Maurice, “delighted in mystery. Dark and secret, as were the subterraneous vaults, and woody recesses, in which the sages of the East took up their residence, were the doctrines therein promulgated. Their theology was veiled in allegory and hieroglyphics; their philosophy was involved in a circle of symbols. All the sublime wisdom of Asia, however, was concentrated and displayed in the CAVE OF MITHRA, which, we have observed from Porphyry, represented the world, and contained expressive emblems of the various elements of nature.”

“I have offered very cogent arguments,” adds Mr. Maurice, “that the excavations of *Salfette* and *Elephanta* were no other than stupendous temples, in which the rites of that deity, though probably under a different appellation, were performed. As corroborative evidence of my assertions in that respect, I have given the description of two august temples of the *sun*; the one of astonishing splendor at Guzzurat, which was visited by Apollonius Tyanæus, in his voyage to India, at so remote a period as eighteen hundred years ago; and the other, affirmed, in the Ayeen Akbery,

Akbery, to have been erected by an ancient rajah, and not less remarkable for its magnitude, and beautiful sculpture, than the former for its splendor. But, since the caverns in India are undoubtedly of a date far anterior to the age of the second *Zoroaster*, or *Zaratusht*, who flourished in the reign of Darius Hystaspes, and who, according to Porphyry, *first of all*, in the mountain adjacent to Persia, consecrated a natural cave in honour of Mithra, the *father of the universe*; and, since *Zoroaster* consecrated the cavern, *after his visit* to the Brahmins of India, and when he had already been instructed in the profound arcana of that astronomical science, for which they were so distinguished in antiquity; there arises, from this collective evidence, proof, little less than demonstrative, that certain mysterious rites and ceremonies, congenial with their astronomical and theological speculations, were instituted, and celebrated in these caverns, at a period prior to those celebrated in any of the neighbouring regions."

*Porphyry*, in his treatise *De antro Nympharum*, treats at large of the MITHRATIC CAVES, of the doctrines taught, and the worship celebrated in them. He observes, that the most ancient of the human race, before they were sufficiently skilled in architecture to erect temples, consecrated cells and caverns to the Deity; and adds, that, wheresoever men acknowledged MITHRA as the supreme divinity, they performed the sacred rites

in caverns. The *Pyræia*, or fire temples, are of a far later date than the periods to which Porphyry alludes, and owed their origin, according to the Magi, to the zeal of Zoroaster to preserve the sacred flame, which descended from heaven, from extinction by the tempestuous violence of storms and rain."

"In these caves," says Mr. Maurice, "they kept a portion of the sacred fire constantly and fervently glowing. The radiant and spotless image of celestial brightness and purity was never suffered to be extinguished, nor even to emit a languid ray, but continually ascended in a pure bright pyramid of flame, fed with the richest gums, with the most fragrant oils, and with the most costly perfumes of the East."

"We read in Eusebius," says Porphyry, "that Zoroaster was the first who, having fixed upon a cavern in the mountains adjacent to Persia, formed the idea of consecrating it to MITHRA (the sun); that is to say, having made in this cavern several *geometrical* divisions, representing the seasons, the elements, he imitated, on a small scale, the order and disposition of the universe by *Mithra*. After Zoroaster, it became a custom to consecrate caverns for the *celebration of mysteries*." "Such," says Volney, "was the first projection of the sphere. Though the Persians give the honor of the invention to Zoroaster, it is doubtless due to the Egyptians." (Volney's *Ruins*, p. 297.)

Such



Such are the astronomical ornaments on the stones in the *Mithratic cave of New Grange*, a name corrupted evidently from *Grian Uaigh*, the cave of the sun. The engravings are a certain proof of the purpose for which it was constructed, and that it was not designed for a granary, or a Danish sepulchre, as has been asserted by a great pretender to a knowledge in Irish antiquities. These engravings are collected in Pl. XX.

All, who have visited this cave, speak carelessly of spiral lines and concentric circles being carved on the walls, but no one before has made exact drawings of them.

At the upper corner, on the right, are the *sun* and *moon*: under them, twelve triangles, on the portion of a circle, representing the twelve *signs* of the zodiac: beneath them, seven lozenges, formed on the segment of a circle, to represent the seven *planets*: then follow two figures, each composed of seven concentric circles, representing the seven *BABHUNS*, or gates of the spheres of purification, through which, according to Halhed, the Hindoos believe the transmigrating soul is doomed to pass; which, says Maurice, had a direct allusion to the seven planets.<sup>h</sup> The

G g

seven

<sup>h</sup> The Brahmins suppose there are fourteen *bhoobuns* or spheres; seven below, and six above the earth. The seven inferior worlds are said to be altogether inhabited by an infinite variety of serpents, described in every monstrous figure that the imagination can suggest. The earth is called *Bhoor*,  
and

seven inferior, says Irish mythology, are inhabited by *Andras*, or infernal deities (Shaw); doubtless so named from the *Onderah*, or abyss of intense darkness of the Brahmins (Maurice; Hist. Hind. Vol. I. p. 52.), the *Narr-aice* of the Irish; the *Naraca*, or abode of serpents, of the Brahmins. This, in Irish, is the region of *Saman*, whose festival is still kept in Ireland on the eve of All Saints. *Saman* was the judge of departed souls, the *Afuman* of the Persians, the *Yama* of the Brahmins (see p. 41).

On the left are three spirals, of seven volutes each, emanating from one stem, which certainly denoted a Trinity; such as the triple deity of the Hindoos, *Brahma*, *Vishnou*, and *Seeva*, a triad which emanated from a superior named *Brahmé*.—"It is God alone who created the universe by his productive power, who maintains it by his all-preserving power, and who will destroy (or regenerate) it by his destructive (or regenerative) power: so that it is this god who is represented under the name of THREE GODS, who

and mankind that inhabit it *Bhoor-logue*. The spheres, gradually ascending from thence, are;

1. Bobur, and the inhabitants Bobur-logue.
2. Swergeh-logue.
3. Mahurr-logue.
4. Junneh-logue.
5. Tuppeh-logue.
6. Suttce-logue.

(Halhed, Pref. to Gentoo Laws, xliv.) The reader will recollect the seven gates Oin passed through, in the Purgatory of St. Patrick.

who are called TRIMOURTI." (Sonnerat, Vol. I. p. 259.) " Their indivisible unity in the Indian *Trimourti*," says Maurice, " being so expressly specified, evidently proves from what doctrine the sentiment originally flowed: even from that most ancient doctrine, the perversion of which gave to Chaldæa its three PRINCIPLES, to MITHRA his three PROPERTIES; and thence his name Τριπλασιος, which induced the Phœnician *Taut* to fabricate the celebrated mythological symbol of the circle, serpents, and wings." We shall follow this learned author a little further, as it will bring us home to our *Di-oscár*, or *Naob-tonn*, that is, *Bhrain*, the god of voyagers, the nabob of the waters. " Tavernier," adds Maurice, " on entering the pagoda, observed an idol in the centre of the building, sitting cross-legged after the Indian fashion, upon whose head was placed a *triple* crown; and from this four horns extended themselves, the symbols of the rays of glory, denoting *the deity to whom the four quarters of the world were under subjection*. According to the same author, in his account of the Benares pagoda, the deity of India is saluted by prostrating the body *three* times; and to this account I shall add, that he is not only adorned with a *triple* crown, and worshipped by a *triple* salutation, but he bears in his hands a *three-forked* sceptre, exhibiting the exact model, or, rather, to speak more truly, being the undoubted prototype of the *trident* of the Greek *Neptune*.

On that symbol of the watery deity I beg permission (Maurice speaks) to submit to the reader a few cursory observations.

“ The very unsatisfactory reasons, given by mythologists for the assignment of the trident to that deity, exhibit very clear evidence of its being a symbol that was borrowed from some more ancient mythology, and did not naturally or originally belong to Neptune. Its *three* points, or *times*, some of them affirm to signify the different qualities of the three sorts of waters that are upon the earth; as, the waters of the ocean, which are salt; the waters of fountains, which are sweet; and the water of lakes and ponds, which in a degree partakes of both. Others again insist, that this three-pronged sceptre alludes to Neptune’s threefold power over the sea, viz. to *agitate*, to *assuage*, and to *preserve*. These reasons are all mighty frivolous, and amount to a confession of their total ignorance of its real meaning.”

“ It was, in the most ancient periods, the sceptre of the Indian deity, and may be seen in the hands of that deity in the fourth plate of M. D’Hancarville’s third volume, as well as among the sacred symbols sculptured in the Elephanta cavern.”

Under this symbol of three spirals, in our cave, are the *four elements*, expressed by four small circles, denoting the power of the *triad* united, over *earth, fire, air, water*; and in the centre



is a square, to represent the *Neamb-acas*,<sup>i</sup> the celestial æther of the Irish mythologists, and the AKASS of the Brahmins. “*Akass*, an invisible element, possessing the quality of conveying sound. It produced *air*, a palpable element; *fire*, a visible element; *water*, a fluid element; and *earth*, a solid element.” (Translation of an Indian Sastra.)

“The *Akass*, in another part, is explained to be, a kind of celestial element, pure, impalpable, and unresisting, in which the planets move, and seems to be of kindred with the doctrine of air rarefied into æther, maintained by their Stoic philosophers.” (Maurice, Hist. of Hind. Vol. I. p. 64.)

“The five elements, for the Hindoos add to the four a subtile æther, which they call *Akass*, and suppose to be the medium of sound.” (Halhed, Gent. Laws, xxxiv.) This is well expressed by the undulating strokes round the elements in our figure.

“The Pythagoreans believe the (ΠΥΡ) PYR to be in the centre of the universe, and the earth to be neither fixed nor central, but in continual motion round the PYR.” Yet, in another place, Plutarch, speaking of the same doctrine, says; “Some say the HELIUS is in the centre of the whole.” *τινες δὲ μετὸν πάντων τὸν ΗΛΙΟΝ*. See a very learned dissertation on the word ΠΥΡ by G. Penn, Esq., in the Oriental Collections, Vol. I. p.

<sup>i</sup> *Neambacas*, æther (Shaw); *Neamb*, heavenly, celestial.

I. p. 343., where he produces many authorities to prove, that PYR means the SUN, and not Æther.

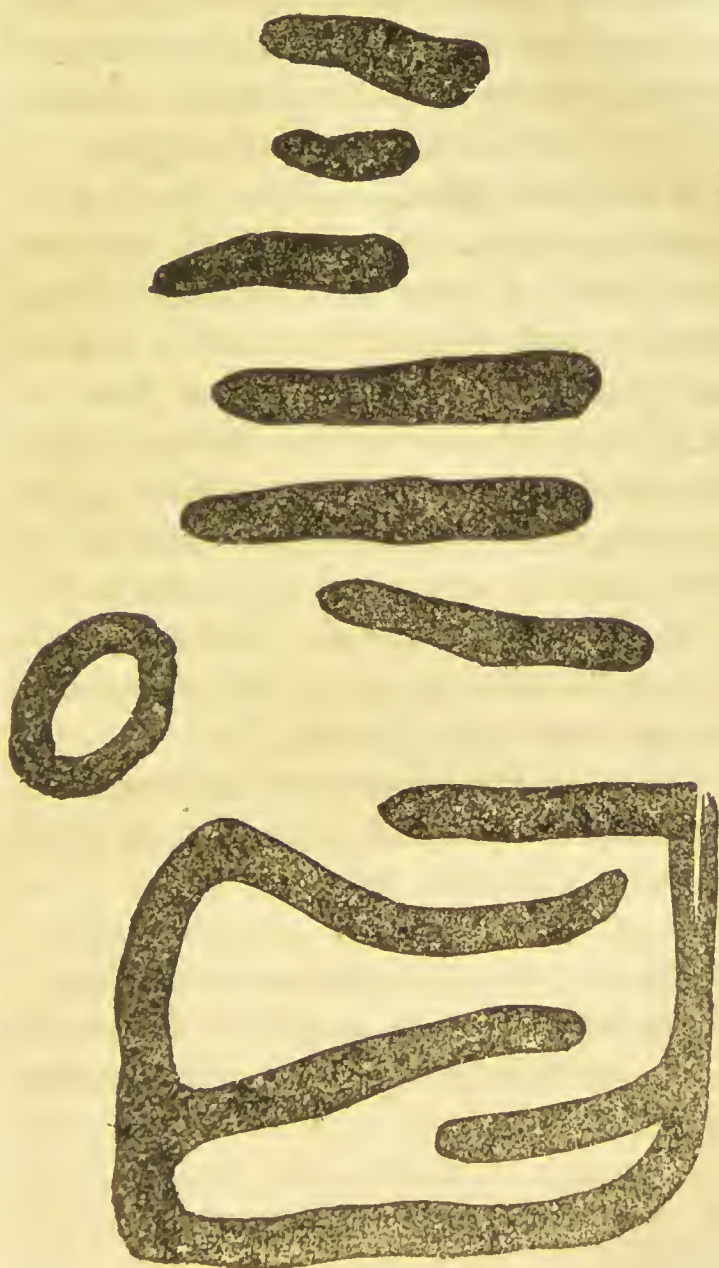
“ The PYRRHIC dance,” says Mr. Bryant, was originally an Egyptian dance, practised by the priests, round a large fire, *in honour of the SUN*, whose orbit they affected to describe; and there is reason to think, that the circular dances of the Dervises, in the East, are the remains of these ancient customs.”

Here then is the origin of the *Deasol*, or circular dance, of the ancient Irish, of which I have treated fully in my *Vindication*, p. 475, and which must be resumed in the *Essay on the Astronomy of the ancient Irish*, where it will appear, that the Irish placed the sun in the centre of the universe. We have in this volume shewn, they were acquainted with the rotundity of the earth, when all Europe were ignorant of its real form (p. 314).

On the north side of the left hand niche of this Mithratic cave, at New Grange, is an inscription, the form of which is given in the wooden cut annexed (Pl. XXI.); the characters are from two to six inches high.

Pl. XXI.

*Inscription in the Mithratic Cave of New Grange.*



K  
A  
R  
H  
T  
I  
M

Governor Pownall observes, these characters are evidently neither *Runic*, *Saxon*, nor *Irish*. They have been compared with all the exemplars of every *northern* character, but no traces of any likeness have been found between them.

The Governor then concludes that they are Phœnician numerals, and, thinking this cave had been originally a cemetery, that the inscription belonged to some *Phœnician* monument formerly erected at the mouth of the Boyne, about ten miles distant; and that this stone became a peculiar means of its being a *singular instance of the preservation of the only Eastern or Phœnician inscription found in these countries*. (Archæol. Vol. II.) In this dissertation, and several others, the Governor expresses his belief, that a Phœnician colony did settle in the Britannic isles.

If the reader will compare this inscription with the various *Phœnician* alphabets given by Abbé Barthelemy, I think he will agree with me, that the two first letters are MI, and the word may read *Mithrak*, the Chaldæan name of Mithra.

The word *Babhun* in Irish, and *Boobuns* in Sanscrit, which Mr. Maurice properly translates *Gates*, signifies the gates of a surrounding wall, whether circular or angular, and hence came to signify the sphere, or surround, in which such gates are made.

*Babhun* (*barun*), a bawn (Shaw). *Sonn caisleán*, i. e. *Caislén daingean ní ag a mbeith babhun na tim ceall* (O'Clery); i. e. *Sonn caisleán* signifies,




signifies, a strong or fortified castle, with gates, in the surrounding (fortification). The word is pronounced *bavun*, and by the English *bawn* (Shaw). In the reign of Elizabeth, each Scotch and English settler in Ireland was obliged to build a castle, with a *bawn* about it, with *gates* to drive the cattle in at nights, for security against the Irish (Pinnar's Survey of Ireland). Ar. باباين *babain*, the gates, a town in Arabia on the Persian gulph (Rich). Ch. בביא *babia*, janua. Again, *Sonn*, a fortification; Ch. זון *Zoun*, armata; Ar. صون *Sawn*, a defence.

“After having produced these passages, relative to the transmigration of the soul through the various animal mansions, let us consider the *Metempsychosis* in a still more exalted point of view: let us trace the progress of the soul up the grand **SIDEREAL LADDER** of seven **GATES**, and through the revolving spheres, which are called in India **BOOBUNS** of purification.” (Maurice, Ind. Ant. Vol. II. p. 315.)

But this Mithratic cave is a *dome elevated on a cross*, and therefore must have been Danish, constructed since Christianity, says our pedagogue in Irish antiquities. “Almost all the Indian temples,” says that learned antiquary Mr. Maurice, “whether fabricated in the form of a **CROSS**, as that of Mathura and Benares, or in any other fashion, except that of the pyramid, have high domes in the centre.” (Ind. Ant. Vol. III. p. 511.) “Let not the piety of the believing Christian

Christian be offended at the preceding assertion, that the CROSS was one of the most usual symbols among the hieroglyphics of Egypt and India; equally honoured in the Gentile and the Christian world." (Ind. Ant. Vol. II. p. 387.) See p. 229, of this volume.

In what manner could three altars have been made, in a circular dome, to the *Dioscari Triad*, but in the form of a cross, the gallery of en-

trance, completing the figure 

This triad consisted of *Di-oscar*, the god of voyagers, alias *Braine*, and sometimes *long*, a ship, added to the name, as, *Braine-loinge* (O'Clery); of *Deimal*, the god of winds, and of death, alias *Ke-Sheól*; and of *Tauloc*, the sun, who had no less than thirty different names, as will be explained in the *Astronomical Essay*.

*Braine*, pronounced *Vraine*, is unquestionably the *Varana* or Neptune of the Hindoos. "*Magh-Bhreine*, vulgo *Magh-Reine*, the ocean, literally, the *plains of Bhreine*, a poetical expression; so named, I suppose, from some famous sea commander (Ch. O'Connor).<sup>k</sup> The feast of *water*, of the Japanese and Chinese, is held on the fifth day of the moon in June; on which day they run here and there, in gondolas, on the water, repeating

<sup>k</sup> And these were the plains of Neptune's horses with the Hindoos, as we may judge by their *Ashumheed Jugg*, or horse sacrifice. "*The place where this horse remains is the great ocean.*" (Halhed's *Laws of the Gentoos*, XX.)

repeating and crying out *Peirun, Peirun*. This *Peirun*, they say, was a rich and virtuous king, of a very rich and fertile island. His subjects, being very rich and luxurious, became so wicked and corrupt, that they drew down the vengeance of heaven, and the island was swallowed up in the sea. *Peirun*, beloved of the gods, was advised of the catastrophe, and saved himself in a ship, and, having retired to another country with his family, he disappeared, and no one could tell what became of him. (Kempfer, Hist. Jap.) What a *melange* of sacred and profane history, like the *Mann* of the Irish, and *Menu* of the Indian mythology!

We now come to the description of another MITHRATIC CAVE, on a very different construction. It is a cave in which the *votaries* of *Mithra* underwent the trial of probation.

For the discovery of this cave we are indebted to the zeal and exertions of Sir Walter Synnott, and the Rev. R. Allott, Dean of Raphoe.<sup>1</sup>

On the glebe of *Annagh-clogh-mullen*, in the parish of *Killeavy*, county of Armagh, stands a very large cairn of stones, about sixty feet in length, and above twelve feet in height. About twenty feet from one end, two stones appeared, considerably higher than the rest, as represented in the view, Pl. XXIII. It was suggested by Sir W. Synnott,

<sup>1</sup> If gentlemen, on whose estates cairns are found, would be at the trouble of opening them, they would afford much matter for the antiquary and the historian.

W. Synnot, that, if this cairn was examined, there would probably be discovered some antique urns. The cairn was opened about twenty-three feet from where the two stones rose above the rest: the labourers soon discovered the third chamber in the ground plan (Pl. XXII.). There appearing evidently to be small low doors from this into other apartments, it was conjectured, that the two tall stones might possibly indicate the entrance into the building. All rocks and stones being cleared away, that were in front of these pyramidal stones, to the base, to their great surprize, the building exhibited a regular front, with a low door of entrance; of all which Lady Synnott made elegant drawings on a large scale, from which the Plate XXIII. is taken, describing the view of the cairn, the entrance, and section. Dean Allot, determined to preserve this piece of antiquity as much as in his power, enclosed it with a ditch, and planted a number of forest-trees round the whole, which have in general thriven very well, notwithstanding their very exposed situation.

The building consists of four apartments; the first eight feet wide, and nine feet six inches long; the second six feet six inches wide, and six feet long; the third six feet two inches wide, and six feet eight inches long; the fourth two feet wide, and six feet long. In the front is a semicircular porch, of rude stones, thirty-three feet in diameter; and at eight feet from the door  
of



of entrance are two pillars, or *phalli*, nine feet high,<sup>m</sup> one on each side. The chambers are arched with dry corbelling stones, as at New-Grange, covered at top with a flag about three feet broad; the arch springs about three feet from the ground. The roof and door-cases in some places are destroyed.

Since the foregoing sheets were printed off, Dean Allot informs me, that, on re-inspection of the cairn, he observed, that this cave of *Anagb-clogh-mullen* did not extend to the centre of the cairn; and on the opposite side he observed two obelisks (or *phalli*) rising up above the rest, as in the first view, and thinks these betoken the entrance into a second cave, which may meet the extremity of the first, in the centre of the cairn. From the Dean I learn also, that in the neighbourhood of this cairn stands an altar, named *Leac-Barkat*, that is, the altar of a giant so named, as the peasants informed him, but which signifies only the sacred or blessed altar (ברוק); see p. 153. And, not far distant, another altar, named *Cailec*, which Smith describes, in his History of the County of Cork, as the altar of a giantess

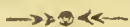
<sup>m</sup> Lucian tells us, that, in the porch of the temple at Hieropolis, they had Priapus's three hundred cubits high; into one of which a man got up twice a year, and dwelt seven days together at the top of the *phallus*, that he might converse with the gods above, and pray for the prosperity of Syria, as the prayers are better heard by the gods for being near at hand. This *phallus* must have been a round tower.

gianteſs that devoured all the children in the neighbourhood, correſponding with the deſtructive goddeſs *Calec* of the Brahmins, whoſe neck is ornamented with a chain of human ſkulls, deſcriptive of the human ſacrifices which were anciently offered to her in Hindoſtan. (Sir Wm. Jones, *Aſ. Reſ.* Vol. I. p. 265. Wilkins, *Hecetopades*, p. 212. Maurice, *Ind. Antiq.* Vol. XI. p. 182.). All which tend to confirm, that this was a *Cabiric* cave, ſacred to the *Dioſcari*; for the *Bal-phearba* of the Irifh, the *Phallus* and *Priapus* of the Greeks, was alſo a marine and an aquatic deity, the בעל פער *Baal-peor* of the Moabites, the *Peor-apis* of Egypt, and the *Priapus* of Greece; to whom, according to Orpheus (*Hymn 10, ad Panem*), Εἰσι δαχαματὸ βοθυρῶν ὕδωρ, *the unwearied and fathomleſs ocean is ſubject*, and who was alſo the god of ſprings and fountains; whence, in Irifh, *Phior-uiſce*, the water of *Peor*, that is, pure fountain water, ſpring water. Hence the *Aſ-al*, the angelus aquarum (the aſs) of the Irifh, was the conſtant companion of the obſcene deity, *Priapus* of Greece.

*Baal-Peor*, idolum Moabitarum, quem nos *Priapum* poſſumus nominare (Hieron. in Hoſeam, L. II. c. 9.). *Baal-Peor*, idolum Moab, quem Latini *Priapum* vocant (Iſidor. Orig. L. VIII. p. 1025.). Hence the Irifh *fearai*, and the Arabic *aſbar*, coire; *furuj*, pudenda. הפרע *he phira*, cognomen Pharaonis, quoniam paſſive coivit

coivit (D. de Pomis). See the learned Bryant's observations on several passages in scripture, p. 56. But on this subject,

Multò plura quam voluissem.



### *Observation.*

It is probable the votary was first placed in the furthestmost cave, where he had just room to lie down, and was removed by degrees to the outward cave. Here, I suppose, like the Persians, he was obliged to undergo a *fiery* trial, by passing seven times through the sacred fire, and each time to plunge himself into cold water. Having undergone all these torturing trials with becoming patience and fortitude, he was declared a proper subject for *initiation*. He then went through two *baptisms*, which washed from his soul the stains he had contracted, during the course of his life, prior to initiation; and, having offered *bread and water*, with a certain form of prayer, a *crown* was presented to him on the point of a sword,<sup>n</sup> on which he was taught to answer, MITHRA IS MY CROWN. He was then obliged to bind himself, by the most solemn oath, with horrible imprecations, never to divulge one single article of all that had been communicated .

<sup>n</sup> Small crowns of gold are often found in our bogs, supposed to have belonged to images; they are mithratic crowns.

cated to him in the course of his initiation. He was then brought out of the cave into the semicircular porch, and the *pyrrhic* dance, the *deafol* of the Irish, began; i. e. דִּזְזֵל *diz-zel* of the Jews (Z. David, p. 41.), signifying the dance in the *shade*, under the shade of the grove; the chorus of *Neamba-sabasa*, i. e. the Phallic 365 echoed through the skies,<sup>o</sup> and the *Tailtean* ended in proclaiming the candidate A LION OF THE SUN.

The plan of this cave seems well appropriated to this ceremony.

“ Notwithstanding the absurd geographical notions of the Hindoos,” says Mr. Maurice, yet there is every reason, from the doctrine of the seven BOBUNS, or purifying spheres, through which they supposed the transmigrating soul to pass; and from the CIRCULAR DANCE, in which, according to the historian Lucian, in his *Treatise de saltatione*, they worshipped the orb of the sun; to believe they had, in the most early periods, discovered that the earth in form was SPHERICAL, and that the PLANETS *revolved round the SUN.*”

Here I must beg leave to refresh the reader's memory, that *Feargil*, an Irishman, was condemned to death, for asserting the doctrine of *Antipodes*, when all Europe was involved in darkness (see p. 314.). From whence could

*Feargil*

<sup>o</sup> *Neamb*, veretrum (Lhwyd, O'Clery). P. دَنَامَاد *namad*.  
(See p. 365)



*Feargil* receive this knowledge but from astronomical MSS. in his native tongue, now lost.

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I shall conclude with a repetition of a passage from Sir William Jones, which may possibly have some weight with the infidels in Irish history.

“It has been proved,” says he, “by clear evidence, and plain reasoning, that a powerful monarchy was established in *Iran*, long before the *Affyrian*, or *Pishdadi* government: that it was in truth a Hindoo monarchy; though, if any chuse to call it *Cusian*, *Casdean*, or *Scythian*, we shall not enter into a debate on mere names: that it subsisted many centuries, and that its history has been ingrafted on that of the Hindoos, who founded the monarchies of *Ayodhya*, and *Indraprestha*: that the language of the first Persian empire was the mother of the *Sanfcrit*, and consequently of the *Zend* and *Parfi*, as well as of the *Grcek*, *Latin*, and *Gothic*: that the language of the *Affyrians* was the parent of the *Chaldaic* and *Pablavi*; and that the primary *Tartarian* language also had been current in the same empire: although, as the Tartars had no books, or even letters, we cannot with certainty trace their unpolished and variable idioms. We

H h

discover,

discover, therefore, in Persia, at the earliest dawn of history, the three distinct races of men, whom we described, on former occasions, as possessors of India, Arabia, and Tartary; and whether they were collected in *Iran* from distant regions, or diverged from it, as from a common centre, we shall easily determine by the following considerations.—Let us observe, in the first place, the central position of *Iran*, which is bounded by Arabia, by Tartary, and by India, whilst Arabia lies contiguous to *Iran* only, but is remote from Tartary, and divided even from the skirts of India by a considerable gulf. No country, therefore, but *Persia*, seems likely to have sent forth its colonies to all the kingdoms of Asia. The Brahmans could never have migrated from *India* to *Iran*, because they are expressly forbidden, by their oldest existing laws, to leave the region, which they inhabit to this day. The Arabs have not even a tradition of an emigration into Persia before Môhammed, nor had they indeed any inducement to quit their beautiful and extensive domains; and as to the *Tartars*, we have no trace in history of their departure from their plains and forests, till the invasion of the *Medes*, who, according to etymologists, were the sons of *Madai*, and even they were conducted by princes of Assyrian family. The *three* races, therefore, whom we already mentioned (and more than three we have not yet

yet found), migrated from *Iran*, as from their common country. And thus the SAXON CHRONICLE, I presume from good authority, brings the first inhabitants of BRITAIN from ARMENIA; while a late very learned writer concludes, after all his laborious researches, that the GOTHs or SCYTHIANS came from PERSIA; and another contends, with *great force*, that both the IRISH and OLD BRITONS proceeded severally from the borders of the CASPIAN: a coincidence of conclusions, from different media, by persons wholly unconnected, which could scarce have happened, *if they were not grounded on solid principles*. We may therefore hold this proposition firmly established, that *Iran*, or *Persia*, in its largest sense, was *the true centre of population, of knowledge, of languages, and of arts*; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions to all the regions of the world, in which the Hindoo race had settled under various denominations."

Doctor Barton, after examining the history of ancient nations, and comparing the languages of the Old and New world, concludes almost in the very words of Sir William Jones. "Philosophers," says he, "will ultimately repose in the belief, that *Asia* has been the principal foundery of the human kind; and *Iran*, or *Persia*, will be

considered as one of the cradles, from which the species took their departure to people the various regions of the earth." (Tr. Phil. Soc. Philadelphia, Vol. VI. p. 1.)



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## OMISSIONS.

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\* P. 133.—Ir. *Ti-mor*, God (Shaw's Dict.); literally, the great circle (See p. 323). The Phœnicians thus represented the Deity, which they probably borrowed of the Indians, who represented God in the same manner, as we learn from *Dellon*.—"The Indian idolaters, whom we call Gentiles, all agree that there is a God: but some think it is the *air*; others that it is the *sun*: others, that it is *boiled rice*. The error of the last proceeds from their belief, that rice is the best preservative of life and health. But these rice worshippers nevertheless acknowledge another God, whom they call *Parama-Brouma*, which signifies most sublime, most excellent; and they say the letter O is this God, or, rather, they represent him by this symbol or hieroglyphic; and they believe that he, who is able to express this letter in his last moments, infallibly goes to heaven." (Voyage de M. Dellon, 12mo. a Cologne, 1709. See a Review of it in *Journal des Sçavans*, Sept. 1709.)

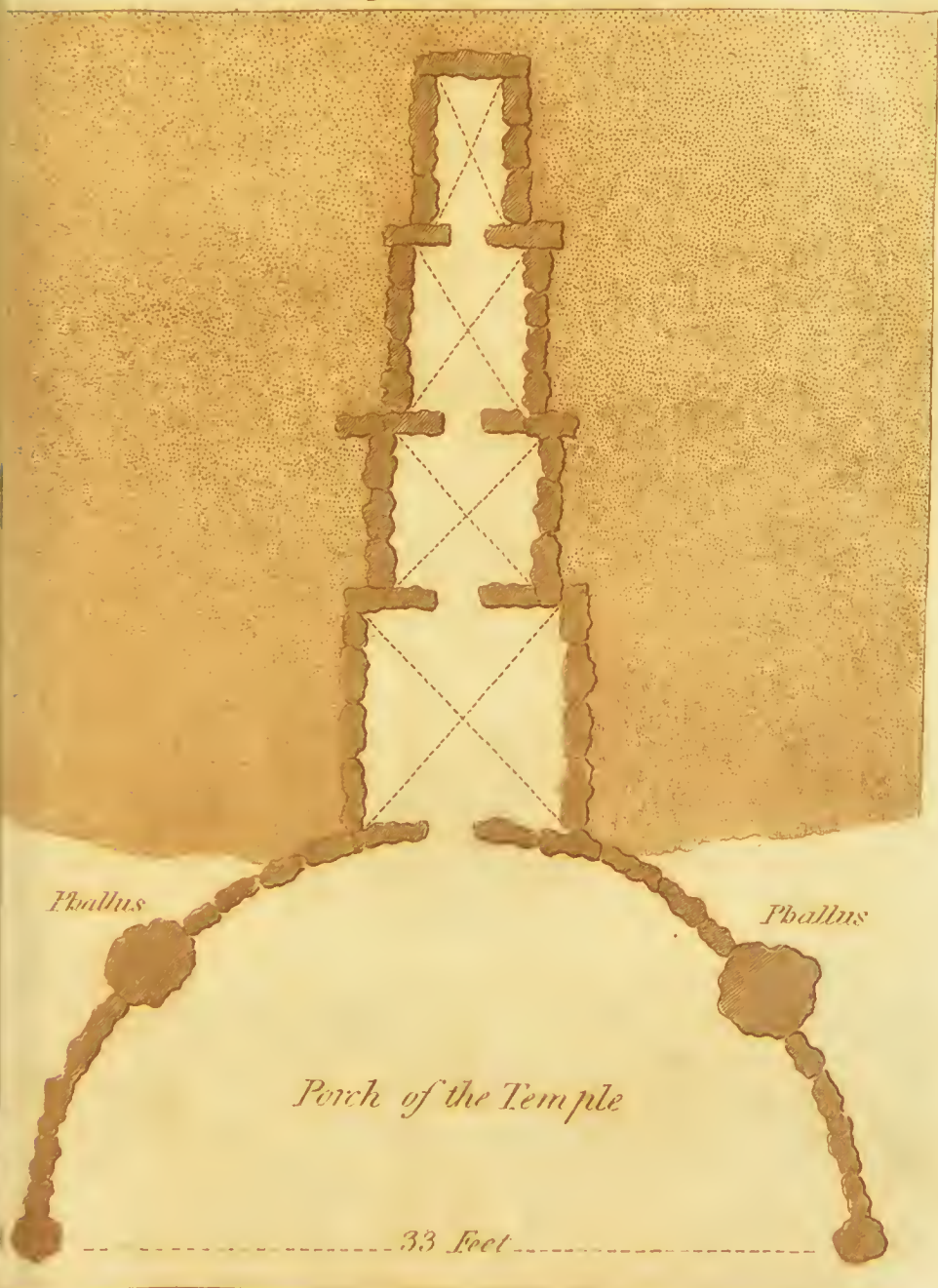
\* P. 207.—*Bes*, *Bis*, i. e. *Cios*, money (O'Clery); rent, tribute (O'Brien). The current money in *Pegu*, in 1563, was the *Gansa* and *Byssa*, as we learn from Cæsa Frederick, a Venetian. "The *Byssa*," says he, "is not the money

#### OMISSIONS.

money of the king, but every one may stamp it that will. It is of copper and lead : when they put too much lead in it, no one will take them. The *Byssa* is worth, after our accompt, half a ducat, little more or less." (Voyage and Travels of M. Cæsa Frederick, Merchant, of Venice, into the East Indies, 1563, in Hacluyt's Collection of Voyages, London, 1600.



*Plan of the Mithraic Cave  
at Annagh-Clogh Mullin Co. Armagh.*





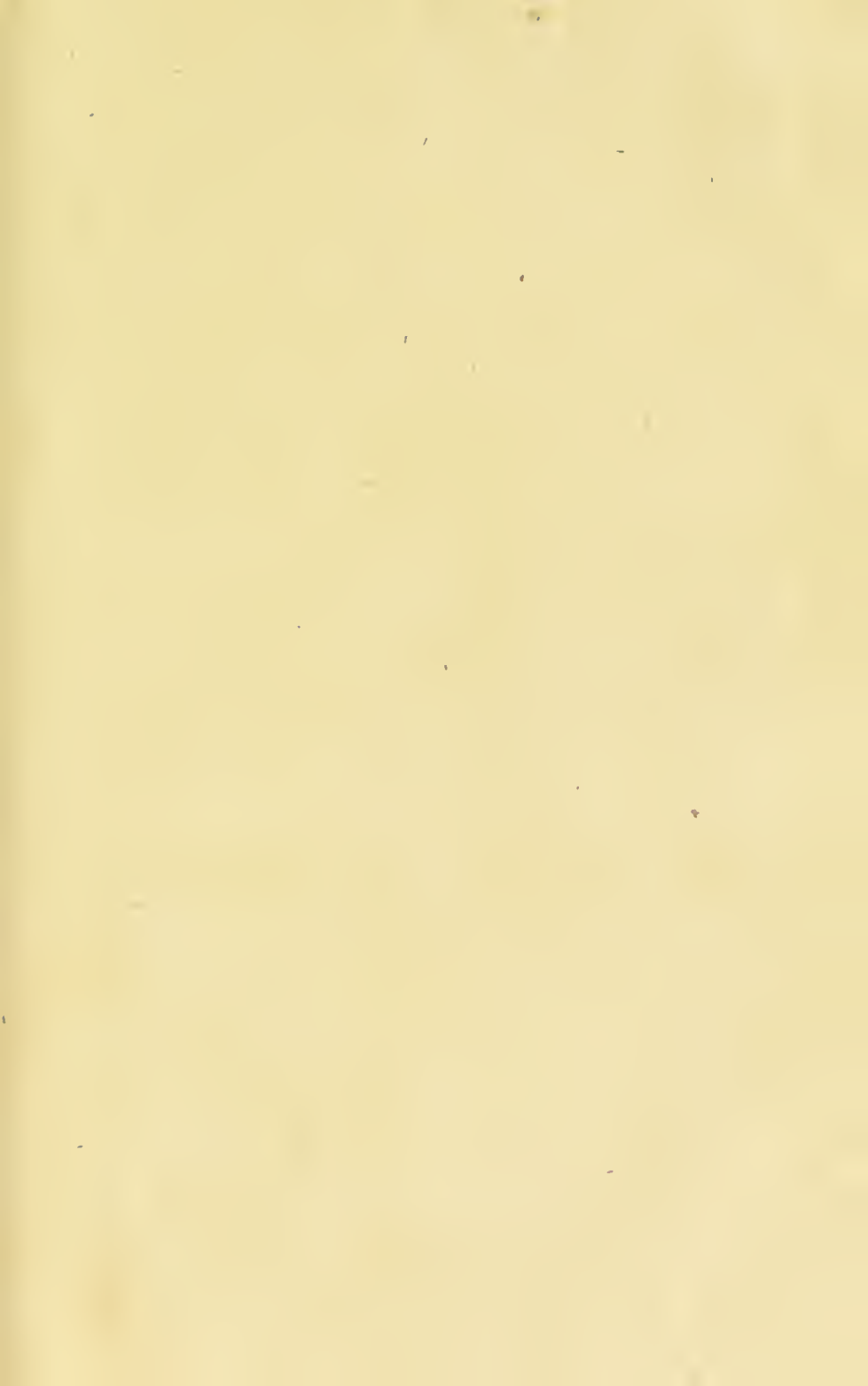


Altar of Tora, or Hill of the SUN. Co. of Kilkenny.

















Spent 4 1/2 hours in the woods  
the afternoon of 4/6 -

Reference to the letters of the London  
correspondents 345 -

129 -

